CERTAIN GRIEVANCES,

OR

The Errors of the *Service-Booke*.

Proving it to be Antichriſtian; with the Reaſons wherefore it may and ought to be removed.

Plainly laid open, by way of *Conference* between a Countrey-Gentleman, and a Miniſter of GODS Word.

With ſome Reaſons againſt the conſtant uſe of ſet formes of Prayer.

The ſixt time imprinted:

Corrected and inlarged by the Author LEVVES HUGHES.

ISAIAH 1. 12.

When you come to appeare before me, who hath required this at your hands?

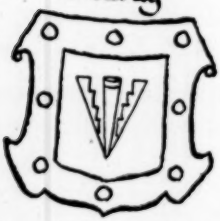
Whereunto are added,

The *Reaſons* why the *Service-Booke* was refuſed of the Church of *Scotland*.

LONDON,

Printed by *T. P.* and *M. S.* for *Edward Blackmore* in *Pauls* Church-yard, 1643.

Lord Crewe's
Charity



Durham, England

THE ERROVRS OF THE *SERVICE-BOOKE*,

Laid open, by way of a Conference, Between a Countrey Gentleman, and a Minister of GODS Word.

Gentleman.

I Pray you goe on, to shew the errours of the Service-Booke, as you began when we were last together, and begin at the entrance into the Morning Prayer, where it is written, that *at what time soever a sinner doth repent him of his sinnes, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord*: What doe you thinke of this kinde of entrance into the publick worship and service of God?

Minister.

I doe thinke and am sure, that it doth offend God, because it doth father an untruth upon his holy Majestie; as the false Prophets did, of whom God complaineth, saying, *The Prophets doe prophecie lyes in my Name*, Jer. 14. 14.

Gent. Many doe take those words to be words of truth, even the word of God, because the Service-booke doth in the Margent quote *Ezech.* 18. 11.

Min. The words of God in that place are these; *If the wicked turne from his sinnes that he hath committed, and keepe the statutes of the Lord, and do that which is lawfull and right, he shall surely live*; all which words the Service-booke doth leave out, as the devill when he tempted our Saviour Christ, to cast himselfe downe from the pinnacle of the Temple, did alledge *Psal.* 91. 11. where it is written, *He shall give his Angels charge over thee, to keepe thee in all thy wayes,*

and did leave out theſe words, *To keepe thee in all thy Wayes*, leaſt they ſhould put Chriſt in minde of the ſtaires, which w s the way to goe up and downe by; ſo the Service-booke doth leave out and makes no mention of turning from ſinne, nor of keeping the Statutes of the Lord, nor of doing that which is lawfull and right leaſt it ſhould put the wicked in minde of turning from their ſinnes, and keepe the Statutes of the Lord, and doe that which is lawfull and right. Inſtead of turning from ſinne, and doing that which is lawfull and right, it telis them that *When ſoever a ſinner doth repent, God will put all his wickedneſſe out of his remembrance*; and doth aſcribe forgiveneſſe of ſinnes unto repentance, which is an horrible blaſphemie againſt Chriſt, *whoſe bloud cleanſeth us from all ſinnes*, 1 Joh. 1 7. True it is, that ſometimes, God upon heartie repentance doth deferre ſome temporall judgement; as when *Eliah* told *Ahab*, that *the dogges ſhould lick his bloud, where they licked the bloud of Naboth*: then *Ahab* rent his clothes, and put on ſackcloth, and faſted, and lay in ſackcloth, 1 *King*. 21. 28. 29. Then the Lord ſpake to *Eliah*, ſaying, *Seeſt thou, how Ahab humbleth himſelfe before me? Becauſe he hath humbled himſelfe before me, I will not bring the evill in his, but in his ſonnes dayes I will bring the evill upon his houſe*, 1 King. 21, 28, 29 Th ugh God be pleaſed upon repentance to ſhew mercie on the wicked, by deferring, and not onely by deferring, but alſo by taking ſome temporall judgement quite away ſometime, yet he doth not ſo alwayes; for, *Judas* did repent, and with griefe of heart did confeſſe his ſinne, and made reſtitution, and found no mercie. Upon heartie repentance, the wrath of God may be pacified, and temporall judgements may be taken away; but the eternall wrath of God cannot be pacified by repentance, without true faith in Chriſt, whereof the Author of that ungodly ſentence doth make no mention.

Gent. There is no ſentence of holy Scripture ſo common in the mouths of all prophane and ungodly perſons, as this blaſphemous ſentence is, I would faine know what reaſon they have for it.

Min. Their reaſon is, becauſe it pleaſeth them more then any ſentence of holy Scripture.

Gent. Wherein doth it pleaſe them?

Min. In that it giveth them libertie (to repent at leaſure) at what time ſoever they will, and that they need not feare the wrath of God, becauſe God hath ſaid, that *at what time ſoever a ſinner doth repent*,

repent, that he will put all his wickednesse out of his remembrance. Upon this untruth, that the Service-booke doth father upon God, thousands have and daily doe build their faith and hope, that if they have but halfe an houre to repent, and cry God mercie a little before they dye, all their sinnes shall be forgiven: contrary to that which is written, *Pro.* 1. 24, 25, 26, 27, 28. where God speaking to such faith, *Because I have called and you refused, I have stretched out my hand, and none would regard; but you have despised all my counsell, and would none of my correction, I will mocke when your feare commeth like suddaine desolation, and your destruction commeth like a whirlewinde, when affliction and anguish shall come upon you, then shall they call upon me, but I will not answer, they shall seeke me early, but they shall not finde me.*

Gent. The Service-booke doth appoint, that the Service shall begin with a confession of sinnes, which methinks, is a very good confession, is it not?

Min. No: because it hath a manifest untruth in it, in these words; *There is no health in us:* as though the Church were an Hospitall, where all are diseased persons.

Gent. It is not meant bodily health, but spirituall soules health.

Min. What? say you so? Is it possible, that a Christian Congregation should have no knowledge of God, nor of Christ, nor any true faith, nor hope of eternall life, nor any spark of the graces of Gods holy Spirit, wherein the soules health consisteth? God forbid.

Gent. The meaning is, that we have no health in us of our selves, neither for our bodies, nor for our soules.

Min. Shall we therefore be so unthankfull and shameleſſe, as when God of his free love and mercie, doth give us health; shall we then, I say, be so unthankfull and shameleſſe, as to denie it, and out-face God, and tell him to his face, that wee have no health, and so begin the worship and service of God with a lye?

Gent. After the Confession, followeth the Lords Prayer, which is repeated eleven times in the Morning and Evening Prayer, in the Administration of Baptisme, & in the Solemnization of Marriage, and in Burials, in the Visitation of the Sicke, and in the Commination, and the Conclusion, *For thine is the kingdome, the power, and the glory for ever,* is left out every time, ought it to be left out?

Min. No verily, the leaving of it out, as superfluous, is a con-

trouling of our Saviour Christ, who in his wisdome thought fit to put it in.

Gent. Saint *Luke* doth leave it out, Chap. 11. 4. therefore the Service-Booke may leave it.

Min. Not so: for Saint *Luke* was but the pen-man to write what Christ commanded: therefore not S^t. *Luke*, but Christ did leave it out.

Gent. Why did Christ leave it out?

Min. Because it was sufficient, that he had caused St *Matthew* to put it in, *Mat.* 6. 13.

Gent. Why doth the Service-booke leave it out?

Min. Because the Masse-booke doth leave it out.

Gent. Why doth the Masse-booke leave it out?

Min. Because Antichtist the Pope, will have none of his Church (neither Priest nor people) to give so much honour and glorie unto God.

Gent. How doe you like of the breaks and responds, that are read after the Lords Prayer? *viz.*

Minister.

O Lord open thou our lips.

Answer.

And our mouths shall set forth thy praise.

Minister.

O God make speed to save us.

Answer.

O Lord make hast to helpe us.

Min. In the publick worship and service of God, the Minister is the mouth of the people, speaking to God for them, therefore they ought to be silent, till he hath done, and then say *Amen*, and not interrupt him by taking words out of his mouth, and by mingling their prayers with his; as, when he saith, *Lord open thou our lippes*, before he can say the next words, *and our mouth shall shew forth thy praise*, the Clerk and people doe take them out of his mouth, as though they would not have the Minister, but themselves, to set forth the praise of God.

Also, when (as though the Church were readie to fall upon them, or as though some enemies were comming to cut all their throats) the Minister doth cry, saying, *O God make speed to save us*; then the Clerke and people also doe mingle their cry with his, saying, *O Lord, make hast to helpe us.*

The

The like or rather more ridiculous breaks and reſponds are after the Creede, where the Miniſter as though he muſt be gone, doth take his leave, and bids the people farewell, ſaying, *The Lord be with you*; then the Clerke and people, bid him farewell, ſaying, *And with thy ſpirit*; then before they part, the Miniſter calles to them to pray, and in ſtead of praying, as the Maſſe Prieſt and Queriſters doe ſing the *Kyrieliſon* and *Chriſtieliſon*, three times by courſe in Latine, ſo the Miniſter, Clerke, and people, doe reade them three times in Engliſh.

Gent. What doe you meane by *Kyrieliſon* and *Chriſtieliſon*, and firſt tell me what manner of publick worſhip and ſervice was preſcribed unto God in the Primitive Church, was there any ſuch ſervice then?

Min. No verily; *Chryſoſtome* writing upon the 11. of St *Matthews* Goſpel, ſheweth that in the Primitive Church they did ſpend the time in ſinging of Pſalmes, and in reading Chapters out of the Old and New Teſtament, till the Congregation was full, and that then the Preacher went into the Pulpit, and prayed there, the people being all ſilent, and joyning with him in heart, till he did leave praying, then they all, with one heart, did ſay, *Amen*.

Gent. Now I pray you, tell me, what doe you meane by *Kyrieliſon*?

Min. *Kyrieliſon* is a word compounded of Hebrew and Greek, and ſignifieth in Engliſh, *Lord have mercie upon us*. The *Chriſtieliſon* ſignifieth in Engliſh, *Chriſt have mercie upon us*.

The *Kyrieliſon* was deviſed by Pope *Gregory* the firſt, and appointed to be ſung three times by the Maſſe-Prieſts and Queriſters, in honour of the Trinitie. In like manner (in imitation of the Maſſe-Prieſts and Queriſters) the Service-booke appointeth the Miniſter, Clerke, and people, in ſtead of ſinging, to reade the *Kyrie* and *Chriſtieliſon*, in Engliſh three times by courſe. The Miniſter muſt begin, with *Lord have mercie upon us*: after him the Clerke and people muſt follow, with, *Chriſt have mercie upon us*: and after them the Miniſter muſt pin the basket, with, *Lord have mercie upon us*.

Thus (in imitation of the Maſſe-booke, the Miniſter, Clerke, and people, are enjoyned by the Service-booke, to reade the *Kyrie* and *Chriſtieliſon* by courſe, thrice in the Morning, thrice in the Evening Prayer, thrice in the Letanie, thrice in the ſolemnizing

of

of Matrimonie, thrice in the Viſitation of the ſicke, thrice in the Churching of women, thrice in the burriall of the dead, and thrice in the Commination before Lent, contrary to the commandement of our Saviour Chriſt, where he bids us uſe, no vaine repetitions, as the Heathen doe, who thinke to be heard for their much babbling ſake. Alſo, as the Maſſe-Prieſts and Quireſters, after they have ſung the Creed, and the *Kyrie* and *Chriſtieleiſon*, they muſt ſing by courſe certaine Verſicles in Latine, the ſame doth the Service Booke enjoyne the Miniſter, Clerke, and people, to reade in Engliſh, which are nothing elſe but pieces and patches deviſed by Antichriſt the Pope, to provoke Almightie God to wrath, who doth abhorre that the Pope, who is his greateſt enemie, ſhould preſcribe ſuch pieces and patches to be uſed in his publick worſhip and ſervice.

Gent. I did not thinke that our Service-booke had been ſo full of Popery, I doe now begin to be out of love with it, and with our Lord Biſhops. Goe on, I pray you, as you have begun, to diſcover the errours of it: and firſt concerning the Creed, which methinks, is a good Creed, is it not?

Min. Yes, were it not but that it hath one untruth in it, in theſe words, *Deſcended into hell.*

Gent. It was propheſied by the Prophet *David*, that God would not leave the ſoule of Chriſt in hell: therefore his ſoule was in hell, *Pſal.* 16. 10.

Min. You doe miſtake that propheſie; the meaning of the holy Ghoſt in that place is, to ſhew that the body of Chriſt ſhould riſe out of the grave, before it was any whit putrified or corrupted; therefore the Apoſtle doth alledge that propheſie, to prove the reſurrection of Chriſt, *Act.* 13 35.

For your better underſtanding of that propheſie, you muſt conſider, that by ſoule, is meant ſometimes the body or perſon of a man; as *Gen.* 46 26. *Exod.* 1. 5. 1 *Pet.* 3. 18. and in divers other places. You muſt conſider alſo, that the Hebrew word *Sheol*, which doth ſignifie *hell*, is ſometimes taken for the grave; as, *Gen.* 37. 35. & 42. 38. So in that propheſie, by *ſoule* is meant the body of Chriſt; and by *Sheol* is meant the grave: therefore in the *Geneva* Bible, it is tranſlated, *Thou wilt not leave my ſoule in the grave.*

Gent. It is written, 1 *Pet.* 3. 19. that Chriſt was put to death concerning

concerning the flesh, but was quickened in the Spirit, by the which he also went and preached unto the spirits that are in prison: these words, me thinks, doe shew plainly, that Christ went in his Spirit, that is, in his soule, into hell, to preach unto the devils and damned soules in hell.

Min. You doe mistake them: by the putting of Christ to death concerning the flesh, we are to understand, that the body of Christ was crucified, dead, and buried: by the Spirit in which he was quickened, that is, restored to life, we are to understand, not the soule of Christ, but the holy Ghost, which is called the Spirit of Christ, *Rom.* 8. 9. By his going in his Spirit to preach unto them that are in prison, we are to understand, that Christ, by his holy Spirit, did stirre up *Noah* to preach unto the old world, who is therefore called a Preacher of righteousnesse, 2 *Pet.* 2. 5.

Gent. How long did *Noah* preach to the old world?

Min. One hundred and twentie yeares, *Gen.* 6. 3.

Gent. Are they all in hell that *Noah* did preach unto?

Min. No: none are in hell but the reprobates, that would not repent and beleeve the Gospel that *Noah* preached unto them, 1 *Pet.* 4. 6.

Gent. What? was the Gospel preached by *Noah?*

Min. Yes, Christ by his holy Spirit (to comfort the Elect) did put into the heart of *Noah*, to preach salvation to them that did repent and beleeve in the promised seed of the woman, notwithstanding that their bodies were drowned.

Gent. By this that you have said, I see, that the soule of Christ did not descend into hell, to preach unto the damned: tell me, I pray you, where was the soule of Christ, while his body was in the grave?

Min. His soule was in heaven, as appeareth by his own words to the penitent thiefe, saying, *This day shalt thou be with me in Paradise:* that is, thy soule shall be with my soule in heaven.

They that doe beleeve, that Christ his soule was in hell, may as well beleeve that hell, where is weeping, wailing, and gnashing of teeth, is a Paradise; that is, a place of joyes and pleasures.

Gent. Are there any more Popish errours in it?

Min. Yes verily, it is full of Popish errours, and doth appoint horrible blasphemies and lying tables to be read to the people in stead of Gods holy word.

Gent. I never heard any blaſphemie, or lying fable read in the Church.

Min. I thinke ſo, becauſe (it may be) that you were never in the Church on thoſe dayes, wherein they are appointed to be read.

Gent. Upon what dayes are they appointed to be read?

Min. On the fourth of *October*, in the forenoone, it appointeth an horrible blaſphemie to be read for the firſt leſſon, out of the 12. of *Tobie*, and the ninth verſe; where it it written, that *Almes doe ſave from death, and purge away all ſinne:* which is a maine ground of Popery, and an horrible blaſphemie againſt Chriſt and his bloud, that cleanſeth us from all ſinne, 1 *Joh.* 1. 7.

Alſo in the 15. verſe of that Chapter, it is written, that *there are ſeven Angels that doe preſent our prayers*; which is another horrible blaſphemie againſt Chriſt, who onely doth preſent our prayers, *Revel.* 8. 3, 4.

Gent. Theſe are horrible blaſphemies indeed, I pray you let me heare ſome of the fables that are in it.

Min. 1. On the 30. of *September*, a lying fable is appointed to be read, of an Angel that was ſent to ſcale the whiteneſſe from his eyes, and to give *Sarah* the daughter of *Raguel* to his ſonne *Tobias* in marriage, and to binde *Aſmodeus*, an evill ſpirit, that was in love with her, and had killed ſeven men that had been married unto her.

2. On the firſt of *October*, another lying fable is appointed to be read, how *Tobie* being about to ſend his ſonne *Tobias* to *Rages* in *Media* for a wife, did bid him to goe and looke for a man to goe with him, and that he went and found an Angel, and brought him to his father, who promiſed to give the Angel wages, and agreed with him what he ſhould have by the day, and ſent him with his ſonne and his dogge.

3. On the third of *October*, another lying fable is appointed to be read, how *Tobias* being come from *Rages*, did call the Angel unto him, and bade him take a ſervant and two Camels, and goe to *Rages* for money, and that the Angel went and carried writings, which he delivered to *Gabael*, who brought bags of money ſealed up, which he delivered to the Angel.

Theſe blaſphemous and lying fables, are affirmed in the Preface of the Service-booke, to be undoubtedly grounded upon the holy

word

word of God, which is an intolerable ſlander, and an horrible blaſphemie againſt the holy word of God.

To make way for the reading of theſe horrible blaſphemies, lying fables, and other Apocrypha Scriptures, the holy word of God is in diſgracefull manner, thruſt out of doores, and forbid to be read, and ſome whole bookes; as, the booke of *Canticles*, both the books of *Kings*, ſave about eight Chapters of the firſt booke, and both the books of *Chronicles*, the booke of the *Revelation*, the genealogie of Chriſt, and the concluſion of the Lords prayer.

The reaſon why they are prohibited, the Service-booke doth ſhew, in the order how the holy Scriptures ought to be read at Morning and Evening Prayer, where it is written, that they doe edifie leſſe, then the Chapters that are appointed to be read in ſtead of them, which is an intolerable ſlander and blaſphemie againſt the holy word of God.

Concerning the book of *Canticles*, in it is deſcribed in moſt ſweet and comfortable allegories and parables, the perfect love of Chriſt towards his Spouſe the Church, and her ardent love towards his holy Majeſtie, deſiring more and more to be joyned unto him, and not to be forſaken, for any ſpot or blemiſh in her.

Concerning the booke of *Revelation*, it is written, Chapter 1. 3. *Bleſſed are they that heare it, and keepe thoſe things that are written therein*; therefore the forbidding of it to be read, is a robbing of the people of an unſpeakeable bleſſing.

Concerning the Genealogie of Chriſt, the forbidding of it to be read, is a means to keepe the people in blindneſſe, not able to ſee the truth of God, in fulfilling his promiſe to *Abraham*, and to *David*, that Chriſt ſhould come of them, and of their ſeed, nor to ſee, that Chriſt came not onely of *Abraham*, and of *David*, who were Jewes, but alſo of *Rahab* and of *Ruth*, who were Gentiles, and that therefore Chriſt is the Saviour of us Gentiles, as well as of the Jewes.

Concerning the concluſion of the Lords prayer (*for thine is the kingdome, the power and the glory for ever*) the putting of it out, is a controuling of our Saviour Chriſt, who in his wiſdome thought fit to put it in.

Concerning the books of *Kings*, and the books of *Chronicles*, they doe containe the Acts of the Kings of *Judah* and *Jeruſalem*, and doe ſhew, how the ten tribes for their idolatry and diſobedi-

ence to God were led into captivitie, and what fearfull judgements came upon divers Kings for doing that which was evill in the ſight of the Lord: moſt remarkable is that which came upon *Zedechiah*, whoſe ſonnes were ſlaine before his eyes, and afterwards had his owne eyes put out, and bound with fetters of braſſe, and carried into *Babylon*.

They ſhew alſo, how godly Kings when they ſaw the judgements of God like to come upon their Land, had recourſe unto the Lord, and (by earneſt prayer) were heard, and the judgement removed.

They ſhew alſo, how the godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true Religion, and in ſuppreſſing Idolatry.

Gent. O horrible, how have the Biſhops deluded King *Edward* the Sixth, Queene *Elizabeth*, King *James*, and our gracious King *Charles*, and the whole State, and made them beleeve, that there was nothing in the Service-booke that is amiſſe, or any way contrary to Gods Word.

God Almightie deliver us from them. Now that you have ſhewed me the blaſphemies and lying fables; ſhew alſo the Popiſh errors that are in it: and firſt tell me whether the Service-Booke doth command, that all both Miniſters and people ſhall bow their bodies when the name of *Jeſus* is read.

Min. No: the Biſhops onely, without any warrant from God, but from the Pope.

Gent. I have heard that the name *Jeſus* was a common name among the *Jewes*: was it ſo?

Min. Yes, *Joſhua* the ſonne of *Nun*, is called *Jeſus*, *Act.* 7. 45. *Heb.* 4. 8.

One of St *Pauls* fellow-labourers, was called *Jeſus*, Col. 4. 11.

Syrach of *Jeruſalem*, had a ſonne whoſe name was *Jeſus*, Eccl. 50. 27. So had *Joſedech*, Eccleſ. 49. 12. and divers others.

Gent. Why doe Biſhops make an Idoll of the name *Jeſus*, by cauſing men to bow their bodies, and to put off their hattes when it is read?

Min. Becauſe they miſtake the Word of God, where it is written, that *at the name of Jeſus every knee ſhall bow, both of things in heaven, of things on earth, and of things under the earth*, Phil. 2. 10.

Gent. What is the name of *Jeſus*?

Min.

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles* (which is a common name) but the authoritie and power that God hath given him over all people within his owne Dominions; As when men are preſt to the Kings ſervice, they are preſt in the Kings name, that is, by vertue of authoritie and power from the King; even ſo, as by the name of King *Charles* is meant his authoritie and power, &c. ſo by the name of *Jeſus* is meant the authoritie and power, that hath given him over all things in heaven, and in earth, and under the earth.

Gent. What is meant by things in heaven?

Min. By things in heaven, are meant the holy Angels, and ſoules of the faithfull that have no knees.

Gent. What is meant by things on earth?

Min. By things on earth, are meant all mankinde living on earth, whether they be elect or reprobate.

Gent. What is meant by things under the earth?

Min. By things under the earth, are meant the devils and damned ſoules in hell.

Gent. What is meant by bowing of the knee?

Min. By bowing of the knee is meant ſubjection, *Iſa.* 45. 23. and not bowing of the body, when the name *Jeſus* is read; as Pope *Anaſtaſius* did command, *Anno* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth?

Min. Thereby is meant, that all the holy Angels and Saints in heaven, and all mankinde on earth, and all the devils and damned ſoules in hell ſhall ſubmit themſelves to Chriſt, and acknowledge him to be Lord of all, and to have power over all, to ſave and condemne whom he will.

Gent. What other errour doe you finde to be in the Service-booke?

Min. The interrupting of the Miniſter by the Clerke, and the whole Congregation, when he readeth the Pſalmes, by taking every other Verſe out of his mouth, with an hackering confuſed noyſe, eſpecially in Countrey-Churches, where the people cannot reade well.

When the Clerke and Miniſter doe reade the 18. 19. and 20. Verſes of the 50. Pſalme by courſe, they are likened by ſome to women ſcoulding, and accuſing one another. The Clerke doth

begin to ſcold with, and to accuſe the Miniſter, ſaying, *When thou ſaweſt a thiefe, thou conſenteds unto him, and haſt been partaker with adulterers*; Then the Prieſt accuſeth the Clerke, ſaying, *Thou haſt let thy tongue ſpeake wickednesſe, and with thy tongue thou haſt ſet forth deceit*: Then the Clerke doth ſet upon the Miniſter againe, and doth accuſe him, ſaying, *Thou ſitteſt and ſpeakeſt againſt thy brother, yea, thou haſt ſlandered thine owne mothers ſonne.*

Gent. Who did firſt bring in the reading of Pſalmes by courſe?

Min. Euſebius in his Eccleſiaſticall Hiſtory, ſheweth, that the *Arians* firſt deviſed the ſinging of Pſalmes, by *Antiphones*, or ſinging by courſe, one ſide anſwering another, as they doe in Cathedrals, by which invention and practiſe, *John Chryſoſtome* (Biſhop of *Conſtantinople*) ſeeing the *Arian* faction to get ground, by drawing multitudes of diſciples after it, he himſelfe began to ſet up in his Church; and from thence it was brought into the Church of *Rome* by Pope *Hormiſda*, as ſome write, or by Pope *Gregory*, as ſome others doe write.

The Miniſter when he readeth or preacheth Gods Word, is the mouth of God ſpeaking to the people; therefore they ought to be ſilent, and to hearken with reverence.

Alſo when the Miniſter doth pray, he is the mouth of the people, ſpeaking unto God for them, therefore they ought to be ſilent till he hath done ſpeaking unto God for them, and then ſay, *Amen*.

Gent. In the Churching of Women, and in divers other places of the Service-Booke, Miniſters are called Prieſts, is that a fit name for a Preacher and Miniſter of the Goſpel?

Min. No verily; For we reade in Gods Word, of no more orders of Prieſts, but of two; the order of *Aaron*, and the order of *Melchiſedech*.

Of the order of *Auron* were the Leviticall Prieſts, whoſe office was to offer ſacrifices, which together with the ſacrifices was aboliſhed in Chriſt his death.

Of the order of *Melchiſedech* was Chriſt onely, and ſhall remaine Prieſt for ever.

A third order of Prieſts is to be found no where, but in the Maſſe-Booke, and in our Service-booke.

The name *Prieſt* belongeth to every Chriſtian man and woman, as well as to the Miniſter; according as it is written, *Revel.* 1. 6.

6. that *Christ hath made us Kings and Priests unto God:* the meaning is, that Christ hath made all the Elect (men and women) Priests, to offer the sacrifice of praise and of thankes unto God.

Gent. What doe you thinke of the Priest and Clerke, when they doe Church a woman?

Min. I will not tell what I thinke, but I will tell you what some doe say.

Gent. What doe they say?

Min. They say that the Priest is like to a witch.

Gent. Why doe they say, that he is like to a witch?

Min. Because he doth as a witch doth, when shee saith the Lords Prayer, and the Articles of the Christian faith.

Gent. What doth a witch when shee saith the Lords prayer?

Min. Shee leaves out these words; *But deliver us from evill,* and so doth the Priest when he doth Church a woman.

Gent. What doth a Witch when shee saith her Creed?

Min. When shee commeth to the second Article (*and in Jesus Christ his onely Sonne*) shee skips over these words (*our Lord*) so the Priest reading the Lords Prayer, when he comes to the last Petition, *Lead us not into temptation,* he skips over these words, *but deliver us from evill*; and also the conclusion, *For thine is the kingdome, the power, and the glory for ever.*

Gent. Why will not a Witch say these words, *but deliver us from evill?*

Min. Because the Devill will not let her, till shee hath bewitched so many as he would have her.

Gent. Why will not the Devill let her?

Min. Because he knoweth, that by the evill that is prayed against in that Petition is meant him, and the sinne whereunto he tempteth, therefore he will not have the witch to say those words, because when shee saith them, shee prayeth to be delivered from him, and from the witchery whereunto he tempteth her.

Gent. Why doth the Service-Booke appoint that the Minister shall not say them?

Min. Because the Pope will not have the Masse-Priest to say them.

Gent. Why will not the Pope have the Priest to say them?

Min. Because when he saith them, he doth pray against the Devill and the Pope, and against all the abominations of the Church of *Rome.*

Gent,

Gent. Why doth the Service-Booke appoint that the Minister shall not reade the Conclusion of the Lords Prayer.

Min. Because it is so in the Masse-Booke.

Gent. Why is it so in the Masse-Booke ?

Min. Because the Pope would have none that are of his Church, neither Priest nor people, to give unto God the honour and glory that is due unto his holy Majestie.

Gent. Why is the Pope unwilling that God should have the honour and glory that is due unto his holy Majestie ?

Min. Because the Devill hath put into his heart, to oppose and exalt himselfe above God, that he may sit as God in the Temple of God, as though he were God, 2 *Thes.* 2. 4.

Gent. Why will not the Witch acknowledge Christ to be the Lord ?

Min. Because the Devill would have her to take him and not Christ for her Lord.

Gent. Why doe some says that the Priest and Clerke when they doe Church a woman, are like to a couple of Players acting their parts ?

Min. Because the Priest when he readeth the Lords Prayer doth skip over these words, *but deliver us from evill*, and doth leave them to the Clerke to say for his part ; and as soone as the Clerke hath said them, the Priest for his part saith, *Lord save this woman thy servant :* then the Clerke for his part saith, *which putteth her trust in thee* ; then the Priest, as though he would not have the woman to put her trust in him, turnes her over to the Clerke, and bids *him be unto her a strong Tower :* Then the Clerke answereth, and sheweth that he will not be unto her a strong Tower *from the face of her enemies.*

Gent. This is a very strange kinde of giving God thankes for Womens safe deliverance, from the paine and perill of childbirth.

Min. It is indeed, and no small griefe to honest women, not onely because there is no thanks given to God for their safe deliverance, from the paine and perill of child birth, but also because thanksgiving is turned to a Jewish kinde of purification ; for they must come with a vaile to cover their faces, after the Jewish manner, signifying thereby, that by child-bearing they were made uncleane, and that they were ashamed of their uncleannesse, or that they

they had played the harlots, and were aſhamed to ſhew their faces: and *Juda* thought that *Thamar* was an harlot, becauſe her face was covered with a vaile, *Gen.* 33. 14, 15.

It is a great offence, not onely to honeſt women, but alſo to every true Chriſtian man, to ſee his wife goe to the Church like a Jew, or like an Harlot.

It is alſo a great imboldning of whoriſh women to continue in their filthineſſe, becauſe (in ſtead of the fearefull judgements of God) the Prieſt doth declare and pronounce unto them, that the Lord is their keeper, and their defence, ſo that the Sunne ſhall not burne thee by day, nor the Moone by night: and that the Lord ſhall preſerve them from all evill; the Lord ſhall preſerve their going out and comming in for ever.

It is a devilliſh part in the Prieſt, to declare and pronounce unto harlots, the precious promiſes that God hath made to them that feare him.

So alſo is it in the Biſhops, to ſuſpend and deprive the faithfull ſervants of the Lord Jeſus, for refuſing to obſerve the order preſcribed in the Service-Booke.

Gent. Are you ſure that a Witch when ſhee ſaith her Creed, doth leave out theſe words (*our Lord*) and that when ſhee ſaith the Lords Prayer, ſhe will not ſay, *deliver us from evill?*

Min. I am ſure that one Mother *Jackſon*, arraigned and condemned at *Newgate*, for bewitching one *Mary Glover*, a Merchants daughter in *Thames ſtreete*, Doctor *Bancroft* then Lord Biſhop of *London*, did informe Judge *Anderſon*, then Lord chiefe Juſtice, that the ſaid Mother *Jackſon* was wronged, and that the Maid did counterfeit: whereupon the Lord chiefe Juſtice gave order to Sir *John Crook*, then Recorder of *London*, to make triall of them in his chamber at the Temple. The Maid being ſent for, came with her Mother and divers of her neighbours: and about an houre after the Witch was ſent for, and was brought in diſguiſed like a Countrey Market-woman, with a muffler to hide her face, and an old hatte, and a ſhort cloake ſpattered with mire. As ſoone as ſhee was come into the chamber, the maid ſuddenly fell downe backwards on the floore, with her eyes pluckt into her head, her tongue pluckt into her throat, her mouth drawne up to her eare, her bodie ſtiffe and ſenceleſſe, her lips being ſhut cloſe, a plaine and audible loud voice came out of her noſtrils, ſaying, *Hang her, hang her*, Then the Re-

corder called for a candle and a ſheet of paper, and held the paper flaming to her hand, and called for another ſheet, and held that alſo to her hand, till her hand did bliſter, the bliſter did breake, and water came out, and dropt downe on the floore; the maid lying ſtill and ſenceleſſe as a dead body, with the voyce comming out of her noſtrils, ſaying, *Hang her, hang her.* Then the Recorder called for a long pin, which he held in the candle till it was very hot, and thruſt the head of it into her noſtrils, to ſee if that would make her neeſe, or winke, or bend her brows, or ſtirre her head, which ſhee did not, but lay ſtill as one dead and ſenceleſſe. Then I told the Recorder, that I had often prayed with the maid, and that when I did conclude with the Lords Prayer, the maid as ſoone as I ſaid, *but deliver us from evill,* was toſt up, and ſhaken, as if a maſtive dog ſhould take a little curre into his mouth, and ſhake him. Then the Recorder did bid the Witch ſay the Lords Prayer, which ſhee did till ſhee came to theſe words, *but deliver us from evill,* which ſhee did skip over, and would by no means be brought to ſay them; then ſhe was bid to rehearſe the Articles of the Chriſtian faith, which ſhee did, till ſhee came to theſe words (*our Lord*) and would by no means be drawn to confeſſe, that Jeſus Chriſt was our Lord. I told the Recorder alſo, that when the maid was in her ſenceles fits, if the witch did but lay her hand upon her, ſhe was toſt & thrown towards her; thereupon the Recorder cauſed the maid to be taken up & laid upon a bed, and clothes to be laid upon her, eſpecially upon her head, becauſe ſhee ſhould not ſee nor heare, then he made ſignes to the women to ſtand round about the bed, and that the Witch ſhould ſtand among them, and that every one ſhould lay hands upon her ſoftly, which they did, and the maid did not ſtirre, till the Witch laid her hand upon her, then all the clothes were throwne off, and the maid toſt towards her. Whereupon the Recorder looking upon the Witch, ſaid, Lord have mercy on thee woman, and ſent her to *Newgate*: Then as ſoone as ſhee was gone, the voyce that came out of the maids noſtrils ceaſed, and the maid came to her ſelfe, and went home with her mother.

About three weeks or a moneth after the Witch was condemned, the maid continuing every ſecond day in moſt ſtrange and fearefull fits and torments; The Recorder hearing of it, did blame me and all the Miniſters of *London,* and told me, that we might all

of

of us be ashamed to see a childe of God in the claws of Satan, without any hope of deliverance, but by such means as God had appointed, fasting and prayer.

Within few dayes after, it pleased God to make me an instrument to draw five Ministers, and other good Christians, to set a day apart, and to joyne with me in that holy exercise, and continued therein from morning till after candle-lighting, then on the sudden, after a fearefull conflict, which did much amaze some, and caused them to cry with a confused noise, Jesu help, Jesus save, the maid did start up out of a little wicker chaire where shee sate, and with her strength did lift me up with her, I kneeling behinde her, and her in mine armes, and did cast white froth out of her throat round about the chamber, and on the sudden fell downe into the chaire, as one truly dead with her head hanging downe, and her necke and armes limber, which before were stiffe, as a frozen thing; then suddenly life came into her whole body, and her eyes which were pluckt into her head, and her tongue which was puld into her throat, came into their right place, then shee looked with a chearfull countenance round about the chamber, and with a loud voice did speake, saying, *O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered.* Her father hearing these words, wept for joy, and with a faultring voice said, O, these were her Grand-fathers words when he was at the stake, and the fire crackling about him. Then shee kneeled downe, and offered a sweet evening sacrifice of thanks and praise unto God for her deliverance, till her voice grew weake; then the Ministers did speake to her to cease, and to let one of them end the day with thanksgiving, and in regard that I had begun the day with prayer, they spake to me, to make an end with thanksgiving. That done, care was had of her, to put her to some Minister for one yeare, lest Satan should assault her againe, and by common consent shee was put to me, and I tooke her for my servant for one yeare, and tooke her, and her mother, and sister, and lodged them at my house in great St *Helin*, which then was my living.

The next day I went to Sir *John Crooke*, to shew him what God had done for her, who did advise me to goe to the Bishop before he was mis-informed, and to shew him the passages of the day from the beginning to the ending, and not to goe of my selfe, but from him, and tell his Lordship that he did send me; I did so, but

could have no audience, and for my paines I was called Raſcall and Verlet, and ſent to the *Gatehouſe*, where he kept me foure moneths; and did ſet forth a Booke, wherein he called me and the reſt of the Miniſters that did joyne with me in that holy action, Devill-finders, Devill-puffers, and Devill-prayers, and ſuch as could ſtart a Devill in a lane, as ſoone as an Hare in *Waltham* Forreſt. All the reſt being men and women of good eſteeme and credit, he called a rout, rabble, and ſwarme of giddy, idle, lunaticke, illuminate, holy ſpectators, of both ſexes, and ſpecially a ſiſternitie of nimps, mops, and idle holy women, that did grace the Devill with their idle holy preſence.

Gent. Now goe on, I pray you, to ſhew the errours of the Service-booke; I have heard ſome ſay, that the manner of adminiſtring the holy Sacrament of Baptiſme, is very abſurd and full of Popiſh errors, and ſo ridiculous as they cannot but laugh at it; I pray you tell me, what doe you finde in it to be ſo abſurd and ridiculous, as they cannot but laugh at it.

Min. The Interrogatories miniſtred to Infants that have no underſtanding; and the anſwer of the god-fathers and god-mothers are ſo abſurd & ridiculous, as they cannot but laugh at them: as firſt, the Miniſter muſt examine the Infant, and aske him, if he doth forſake the Devill and all his works, the vaine pompe and glory of the world, the covetous defires of the ſame, the carnall defires of the fleſh, ſo as he will not follow nor be led by them: he muſt alſo aske him, if he doth beleeve all the Articles of the Chriſtian faith, and if he will be baptized in that faith?

Gent. Were not theſe Interrogatories adminiſtred to Infants in the Primitive Church?

Min. No; theſe or the like were then adminiſtred to ſuch as were of yeares, when they were converted and came to be baptized, and afterwards commanded by the Pope to be adminiſtred to Infants.

Gent. Were the friends that brought children to be baptized, called god-fathers and god-mothers in the Primitive Church?

Min. No, they were called *Conſponſores*, that is, ſureties or undertakers.

Gent. Why were they called ſureties or undertakers?

Min. They were called ſureties or undertakers, becauſe the Gentiles to whom the Apoſtles did preach, were heathen and Idolatrous,

larrous, therefore when ſuch as were converted brought their children to be baptized, the Church in caſe the parents ſhould die, thought it neceſſarie, that friends ſhould give their word, that the children ſhould be brought up in the Chriſtian Religion.

Gent. The Chriſtian Religion (thanks be to God) is now ſetled and eſtabliſhed in this Land, therefore there is no need of ſureties.

Min. Yes verily.

Gent. Why?

Min. Becauſe the Land is too full of Papiſts, therefore it is neceſſary that ſome ſhould undertake that Infants ſhould be brought up in the Chriſtian Religion, and not in Popery.

Gent. Have we any warrant out of Gods Word, to call any man god-father?

Min. Our Saviour Chriſt ſaith, *Call no man on earth father, for there is but one your father, which is in heaven*, Mat. 23. 9. In which words, the meaning of our Saviour was, to reprove the ambition of the Phariſees, in coveting titles of honour; God-father is an honourable title. To give ſo honourable a title to any man, is a blaſphemie againſt God, who onely is our God-father, that is our God, and our Father.

Gent. What anſwer doth the god-fathers and god-mothers give?

Min. They give no anſwer, but doe counterfeit the Infants voyce (as if he were a conjured ghoſt) ſpeaking within them, and anſwering to the firſt Interrogatorie, concerning the Devill and all his works, the vaine pompe and glory of the world, the covetous deſires of the ſame, and the carnall deſires of the fleſh, that he doth forſake them all; and to the ſecond and third, concerning the Articles of the Chriſtian faith, that he doth beleeve them all; and that he doth deſire to be baptized in that faith.

Gent What doth the Miniſter after he hath received theſe feigned anſwers?

Min. He doth baptize the Infant, and doth marke him on the forehead with a croſſe, which doth offend many, becauſe they take it to be the marke of the Beaſt, mentioned *Revel.* 14. 9.

Gent. Why doe they take it to be the marke of the Beaſt?

Min. Becauſe there is no one thing in all Popery, ſet on the fore-head, and on the hand, but a croſſe; made on the forehead by

the Prieſt in Baptiſme, and by the Biſhop on the right hand in Confirmation, ſaying, *Signaculum, Chriſti, in manu tua dextra trado tibi*: therefore they ſay, that it is a marke wherewith the Beaſt doth cauſe all that are of his Church to be marked; according as it is written, that he hath made all, both ſmall and great, rich and poore, bond and free, to receive a marke on the forehead, and on the right hand, *Revel.* 13. 16.

It is written, *Revel.* 14. 9. *That if any receive his marke on the forehead, and on the hand, he ſhall drinke of the wine of the wrath of God*; therefore ſome doe keepe their children unbaptized, rather then have them marked with the marke of the Beaſt.

Gent. What fault doe they finde with the prayers that are made at the adminiſtration of Baptiſme?

Min. They finde fault with the Popiſh errors that are in them, as in the firſt prayer before Baptiſme, it is written; *That God hath ſanctified the floud* Jordan, *and all other waters, to the myſticall waſhing away the ſinne.* The truth is, that there is no myſticall waſhing away of ſinne in water, but a reall true waſhing away of ſinne in the bloud of Chriſt, 1 *Joh.* 1. 7. The water in Baptiſme doth but ſignifie, that as foule things are waſhed and made cleane in water, ſo the ſoules of the Elect, defiled with ſinne, are made cleane in the bloud of Chriſt, 1 *Joh.* 1. 7.

In another prayer, the Miniſter prayeth that the Infant may receive remiſſion of ſinnes by ſpirituall regeneration. The truth is, that the children of God have their ſinnes forgiven, and are ſanctified by Faith, *Rom.* 5. 1. and not by ſpirituall Regeneration, which is but an effect of Faith, purifying the heart, *Act.* 15. 9 or to ſpeake more plainly, it is God that juſtifieth, *Rom.* 8. 33. by accepting of the ſufferings and obedience of Chriſt, as a ſufficient recompence and ſatisfaction, and doth by faith aſſure the hearts of his children, that for the merits of the ſufferings and obedience of Chriſt, his wrath is pacified, and his juſtice ſatisfied.

In another Prayer, thanks is given to God for regenerating the Infant with his holy Spirit. The truth is, that the children of God doe receive the Spirit of God to regenerate them, not by ſprinkling of water in Baptiſme, but by hearing the Goſpel preached, 2 *Cor.* 3. 8. *Act.* 10. 44. To make mention of all the Popiſh errours that are in other Prayers and Collects, would be too tedious.

Gent. I am ſorry that the adminiſtration of the holy Sacrament

of

of Baptiſme is ſo full of Popiſh errours, and ſo abſurd and ridiculous, as ſome cannot but laugh at it. There is a Catechiſme annexed to the adminiſtration of Baptiſme, what doe you thinke of it?

Min. I doe thinke, and am ſure, that it is naught, and doe wiſh that it were burnt, becauſe it teacheth children to beleeve and tell untruths.

Gent. Wherein doth it teach children to beleeve and tell untruths.

Min. In that it teacheth them to beleeve and ſay, that their god-fathers and god-mothers did promiſe and vow three things for them. The truth is, that they did neither promiſe nor vow any thing for them.

Gent. What then did they?

Min. They did nothing but accompany them to the Funt, and then one of the god-fathers being examined by the Miniſter, whether he doth forſake the Devill and all his works, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh; then he having a minde to juſtifie himſelfe in the face of the Congregation, is not aſhamed to brag, that he doth forſake them all: and being further examined, whether he doth beleeve all the Articles of the Chriſtian faith; his anſwer is, that he doth beleeve them all; and being demanded if he will be baptized in that faith, he anſwereth, ſaying, *That is my deſire*; in which his anſwer, there is not one word of any promiſe or vow that he maketh for the Infant.

Gent. Wherein elſe doth the Catechiſme teach children to beleeve, and to ſay an untruth?

Min. It teacheth them to beleeve and ſay an untruth, in that it teacheth them to beleeve and to ſay, that they are made the children of God in Baptiſme.

The truth is, that whoſoever is not a childe of God before he be baptized, ſhall never be a childe of God, becauſe all that are the children of God, were (before the world was) made the children of God, by vertue of Gods eternall decree of Election, and ſhall remaine the children of God for ever, by vertue of the everlaſting Covenant of Grace.

Gent. Wherein elſe doth the Catechiſme teach children to beleeve and to ſay an untruth?

Min.

Min. In that it teacheth them to beleeve, and to ſay, that Chriſt hath redeemed all mankinde.

The truth is, that Chriſt came into the world, not to redeeme all mankinde, but the Elect onely; therefore the Evangeliſt Saint *Luke* ſetting forth the Genealogie of Chriſt, beginneth from *Joſeph*, and aſcendeth to *Adam*, and from *Adam* doth deſcend to *Seth*, who was the firſt of the Elect that was borne after the death of *Abel*, and maketh no mention of *Cain*, nor of any of his poſteritie. And Saint *Matthew*, beginning from *Abraham*, and from *Abraham* deſcendeth to *Iſaac*, and from *Iſaac* to *Jacob*, and maketh no mention of *Iſhmael*, nor of *Eſau*, nor of any that came of them.

Alſo our Saviour Chriſt ſaith, that *he gave his life a ranſome for many*, Mat 20. 28. and *that his bloud was ſhed for many*. He doth not ſay, that his bloud was ſhed for all mankinde, but *for many*; that is, for the Elect onely, who are many, though but a few in compariſon of the multitude that are Reprobates.

Gent. It is written in the Rubrick before the Catechiſme, that *Children baptized, have all things neceſſary to ſalvation, and are undoubtedly ſaved:* Is that true?

Min. The truth is, that they have no knowledge of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian faith, and therefore have neither faith nor repentance; without which none can be ſaved.

It is true, that Infants borne of the Elect, are undoubtedly ſaved by vertue of Gods everlaſting Covenant of Grace, ſo many as are of the number of the Elect; I ſay, ſo many as are of the number of the Elect, becauſe many of the Elect that are now Saints in heaven, have brought forth children that are reprobates and damned ſoules in hell: *Adam* had *Cain* as well as *Abel*, and *Abraham* had *Iſhmael* as well as *Iſaac*, and *Iſaac* had *Eſau*, whom God hated, as well as *Jacob*, whom God loved.

Gent. I have yet many queſtions to aske you, and am loath to tyre you, therefore I will aske you but one queſtion more concerning the Catechiſme: It is written in it, that *there are two Sacraments onely, as generally neceſſary to ſalvation:* Are the Sacraments abſolutely neceſſary to ſalvation?

Min. No verily; For, if be true, that the Sacraments are of abſolute neceſſitie to ſalvation; it is alſo true, that if a childe die before he be baptized, he ſhall be damned, which none but Papiſts do beleeve, & therefore their Mid-wives doe take upon them to baptize. *Gent.*

Gent. Why doth the Catechiſme affirme, that there are two Sacraments onely, as neceſſary to ſalvation; as though there were more Sacraments then two, though not neceſſary to ſalvation?

Min. Becauſe the Service-Booke doth allow of the five Popiſh Sacraments, as appeareth by the Rubrick before the Communion, where it is written, that every Pariſhioner ſhall Communicate thrice in the yeare, and alſo receive the Sacraments, and other Rites; meaning the five Popiſh Sacraments and Rites.

Gent. What doe you thinke of the Adminiſtration of the Lords Supper?

Min. I doe thinke that it is ſo Popiſh, as it cannot pleaſe God.

Gent. I have heard ſome ſay, that the Miniſter and Clerke are like to a couple of Players, acting their parts on a ſtage.

Min. They are ſo, in that they doe imitate the Maſſe-Prieſt and Queriſtors, and doe act the very ſame parts, onely this is the difference; the Maſſe-Prieſt and Queriſtors doe ſing their parts in Latine, and the Miniſter and Clerke doe ſay theirs in Engliſh.

Prieſt.	*Miniſter.*
Surſum corda.	Lift up your hearts.
Quiri.	*Clerke.*
Habemus ad Dominum.	We lift them up to the Lord.
Prieſt.	*Miniſter.*
Gratias agamus Domino.	Let us give thankes to the Lord
Quiri.	*Clerke.* (our God.
Verum & juſtum eſt.	It is meete and juſt ſo to doe.
Prieſt.	*Miniſter.*
Rectè verum & juſtum, eſt &c. & ideo cum Angelis, & Archangelis, & cum omnibus, cœleſtis exercitibus, canimus, ſine, ſine, dicentes, ſanctus, ſanctus, Dominus Deus Saboth.	It is very meete, right, and our bounden dutie, therefore with Angels, and Arch-angels, and with all the company of heaven, wee laud and magnifie thy glorious Name.

Gent. Were any ſuch parts acted by our Saviour Chriſt, and his Diſciples?

Min. No verily.

Gent. Did our Saviour Chriſt when he gave the bread to his Diſciples, pray that his body might preſerve their bodies and ſoules to eternall life?

Min. No verily.

Gent. Have you ever read, that the Apoſtles, or Miniſters of the Primitive Church did pray ſo?

Min. No verily.

Gent. Doe the Miniſters of Reformed Churches pray ſo?

Min. No, none but Maſſe-Prieſts doe pray ſo, to give content to the Papiſts, who doe beleeve, that when they eate the bread and drinke the wine, they doe eate the very fleſh, and drinke the very bloud of Chriſt, and doe receive the body and bloud of Chriſt into their bodies, therefore the Pope of purpoſe to confirme and keepe them in their errour, will have the Prieſt to pray that the body of Chriſt which they eate, and the bloud of Chriſt which they drinke (as the Pope makes them beleeve,) may preſerve their bodies and ſoules to eternall life.

The truth is, that we are preſerved to eternall life by the power of God, 1 *Pet.* 1. 5. therefore if it were poſſible for the Papiſts (when the Prieſt is at Maſſe) to pull Chriſt out of heaven and kill him, that they might have his fleſh to eate, it would profit them nothing to eternall life, *Joh.* 6. 63.

Gent. Ought not our Miniſters to follow the example of Chriſt, and of the Apoſtles and Miniſters of the Primitive Church, and of the Reformed Churches, rather then the example of the Maſſe-Prieſt?

Min. Yes verily.

Gent. Why doe they not?

Min. Becauſe as the Pope will have the Maſſe-Prieſt to obſerve the order of the Maſſe-booke; ſo the Biſhops will have the Miniſters to obſerve the order of their Service-booke.

Gent. Some doe receive ſtanding, ſome ſitting, and ſome kneeling: I pray you tell me, which of theſe three geſtures doe you take to be fitteſt for the Lords Supper?

Min. Before I anſwer you, give me leave to ſpeake a little of the Paſſeover.

Gent. What doe you meane by the Paſſeover?

Min. By the Paſſeover, I doe meane a publick Aſſembly of the *Jewes* to a Supper in *Jeruſalem*, Joh. 13. 2. on the firſt day of the feaſt of unleavened bread, *Matth.* 26. 17. which feaſt was alſo called the feaſt of the Paſſeover, *Joh.* 13. 1, 2.

Gent. What had they to their Supper?

Min.

Min. They had a Lambe, called the Lords Paſſeover, *Exod.* 12. 11. which they did eate with bitter hearbs and unleavened bread.

Gent. Why was the Lambe called the Lords Paſſeover?

Min. It was called the Lords Paſſeover, becauſe the Lord did ordaine it to be a token to put the *Iſraelites* in minde of the cruell bondage of their Fathers in *Ægypt*, and of his mercy and goodneſſe in paſſing over the houſes of their Fathers, when (by his Angel) he ſlew the firſt borne in every houſe of the *Ægyptians*.

Gent. What was ſignified by the bondage of the *Iſraelites* in *Ægypt*?

Min. It did ſignifie the ſpirituall bondage of all the Elect children of God, under ſinne, Sathan, and death eternall.

Gent. What did their deliverance out of *Ægypt* ſignifie?

Min. It was a type of the ſpirituall deliverance of all the Elect children of God, from their ſpirituall bondage under ſin, Sathan, and death eternall, by Chriſt Jeſus, of whom the Paſchall Lambe was a type: therefore the *Jewes* did aſſemble themſelves in *Jeruſalem* to praiſe God, not onely for his mercy and goodneſſe in delivering their Fathers out of *Ægypt*, but alſo and chiefly for the deliverance of themſelves, and of all the Elect children of God from their ſpirituall bondage under ſinne, Sathan, and death eternall, by the promiſed Meſſiah Jeſus Chriſt.

Gent. Why was the Lambe eaten with unleavened bread?

Min. It was eaten with unleavened bread, to put them in mind of the ſudden departure of their Fathers out of *Ægypt*, ſo as they had no time to leaven their dough, but were forced to carry it unleavened on their ſhoulders.

Gent. Was nothing elſe ſignified by the unleavened bread?

Min. Yes, leaven doth ſignifie falſe doctrine, *Mat.* 16. 6. hypocriſie, *Luke* 12. 1. malicioufneſſe and wickedneſſe, 1 *Cor.* 5. 8. therefore they kept the feaſt with unleavened bread, not onely in memoriall of the ſuddennеſſe of the departure of their Fathers out of *Ægypt*, but alſo and chiefly to put them in minde, to hate and take heed of falſe doctrine, hypocriſie, malicioufneſſe and wickedneſſe.

Gent. Why was the Lambe eaten with bitter hearbes?

Min. It was eaten with bitter hearbs, in memoriall of the bitter afflictions of their Fathers in *Ægypt*, and to put them in minde

of the afflictions, perſecutions, and ſorrowes that the faithfull are ſubject unto in this life.

Gent. Why is our Saviour Chriſt called our Paſſeover?

Min. Chriſt is called our Paſſeover, becauſe of the type that was of him in the Paſchall Lambe.

Gent. Wherein was the Lambe a type of Chriſt?

Min. It was a type of Chriſt in many things; as,

Firſt, The Lambe was a Male without blemiſh, ſo was Chriſt a perfect man without ſinne.

Secondly, The Lambe was taken out of the flocke, and ſet apart from them to be killd; ſo was Chriſt ſet apart by the determinate Councell of God to die for all the Elect.

Thirdly, The Lambe was killed towards the Evening ſacrifice, ſo was Chriſt.

Fourthly, The Lambe was eaten with bitter hearbes, to prefigure the afflictions and perſecutions that the true profeſſors of Chriſt are ſubject unto.

Fifthly, The Lambe was eaten with unleavened bread, to ſignifie that the true profeſſors of Chriſt ought to take heed of hypocriſie, falſe doctrine, maliciouſneſſe and wickedneſſe.

Gent. How did they eate the Lambe, ſtanding or ſitting?

Min. When they were in *Ægypt* they did eate it ſtanding, in haſte, with their loynes girt, their ſhooes on their feete, and their ſtaves in their hands, ready to goe when God ſhould call them: afterwards, when they were come to their promiſed reſt in the land of *Canaan*, which was a type of everlaſting reſt in the Kingdome of Heaven, they did not eate it ſtanding, with their ſtaves in their hands as travellers, but ſitting at a Table, to ſhew their faith and hope of everlaſting reſt in heaven. So we, in regard the Lords Supper is to us as the Paſſeover was to the *Jewes*, (to ſhew our faith and hope of eternall reſt through Jeſus Chriſt) ought to eate it ſitting at a Table, after the example of our Saviour Chriſt, and his Diſciples, and of the Chriſtians in the Primitive Church, who in their generall Councels did make Cannons againſt kneeling. It is groſſe hypocriſie in us, to make ſhew as though we were more godly and zealous, and know more then the Apoſtles or Chriſtians in the Primitive Church, yea, as though we were wiſer, and did ſee and know more, what is fit, then Chriſt did when he gave it the Apoſtles ſitting.

Gent. Who was the firſt that brought in kneeling?

Min. Pope *Honorius*, about the yeare of our Lord 1220. after that the errour of Tranſubſtantiation was hatcht at the Councell of *Lateran.*

Gent. I have heard ſome ſay, that the Service-Booke by putting in, and leaving out of words, doth pervert the meaning of the Holy Ghoſt in divers places of the Pſalmes, Epiſtles and Goſpels, and of our Saviour Chriſt in divers places of the *Revelation*, which is an horrible thing; doth it ſo?

Min. In the *Pſalme* 106. 30. theſe words, *Phineas prayed*, are put in, for *Phineas executed judgement*. Pſalme 105. 28. the word *obedient* is put in, for *diſobedient*. Pſalme 125. 3. theſe words, *The rod of the ungodly commeth not on the lot of the righteous*, are put in, for *reſteth not on the lot of the righteous*. In the Epiſtle on Munday in Eaſter weeke, theſe words, *Iſrael remembred* are put in, for *He*, that is, *God remembred*. To make mention of all the places in the Pſalms, Epiſtles, and Goſpels, would be too tedious, therefore I will omit them.

Gent. You ſaid, that the Service-book doth pervert the meaning of Chriſt in divers places of the *Revelation*; I pray ſhew me ſome of thoſe places.

Min. The fourteenth Chapter is appointed to be read on Childermaſſe day, after the Popiſh manner, for an Epiſtle, of purpoſe to pervert the meaning Chriſt; it being no Epiſtle, but a Propheſie.

Gent. What was the meaning of Chriſt in that Chapter?

Min. The meaning of Chriſt in that Chapter, was, and is to ſhew, that in time of greateſt perſecutions, when the Heathen perſecuting Emperours, and after them the Popes, did rage moſt againſt the Chriſtian Religion, and profeſſors thereof, Chriſt had his Church (though inviſible) 144000. preſerved by him, and kept chaſte and undefiled from ſpirituall fornication of Idolatry.

Gent. How is the meaning of Chriſt perverted?

Min. By miſapplying that to children ſlaine by *Herod*, which was written of Chriſtians perſecuted and ſlaine by the heathen perſecuting Emperours and Popes.

Gent. Why doth our Service-booke pervert the meaning of Chriſt, by miſ-applying that to the children ſlaine by *Herod*, which was written of Chriſt and his Church, perſecuted by the heathen Emperours and the Popes.

Min. The Pope, and ſo many of our Lord Biſhops, as are Popiſh, doe it of purpoſe to keepe weake Chriſtians in blindneſſe, ſo as they ſhall not be able to give anſwer to the Papiſts, when they ſhall aske them, where their Religion was an hundred yeares agoe before *Martin Luthers* time.

Gent. I pray you goe on to ſhew where the meaning of Chriſt is perverted.

Min. On *Michaelmaſſe*-day, the twelfth Chapter of the *Revelation*, from the ſeventh verſe to the thirteenth, is appointed to be read for an Epiſtle, it being no Epiſtle, but a prophecie of a battell fought in heaven between *Michael* and his Angels, and the Dragon and his Angels, and of the victory that *Michael* and his Angels had over the Dragon and his Angels; and of the caſting of the Dragon and his Angels out of heaven.

Gent. What is meant by heaven?

Min. By heaven is meant, not the higheſt heaven, but the Church of Chriſt militant here on earth.

Gent. What is meant by *Michael* and his Angels?

Min. By *Michael* and his Angels, are meant Chriſt and his true followers, eſpecially the faithfull Preachers of the Goſpel.

Gent. What is meant by the Dragon and his Angels?

Min. By the Dragon and his Angels, are meant the Devill, and the Heathen perſecuting Emperours, and the Popes.

Gent. What is meant by the battell?

Min. By the battell is meant perſecutions, raiſed by the Heathen perſecuting Emperours, and the Popes, and Popiſh Princes, againſt the Chriſtian Religion, and the profeſſors thereof.

Gent. What is meant by the victory, that *Michael* and his Angels had over the Dragon and his Angels?

Min. By the victory, is meant the victories that Chriſt gave to *Conſtantine* the Chriſtian Emperour, and that he hath, doth, and daily will give to Chriſtian Princes, fighting his battell againſt Antichriſt, and his partakers, and to the faithfull Preachers againſt falſe teachers.

Gent. What is meant by the caſting of the Dragon and his Angels out of heaven?

Min. Thereby is meant the utter confuſion and overthrow of Antichriſt, by the Spirit of Chriſts mouth, that is, by the preaching of the Goſpel, ſo as he ſhall be deprived of all dignitie, and ſhall have

have no place in heaven, that is, in the Church of God, to domineere any more.

Gent. Why is this Prophecy appointed to be read on *Michaelmaſſe* day?

Min. It was appointed by the Pope to be read on *Michaelmas*-day, of purpoſe to pervert the meaning of our Saviour Chriſt, by miſ-applying to *Michael* and all Angels in the higheſt heavens, the victory that Chriſt hath, and daily doth, and will (every day more and more) give to true Chriſtians, that doe follow him, fighting his battell againſt Antichriſt.

Gent. I doe heare many finde fault with new orders that the Biſhops have made; I pray you tell me what thoſe orders are.

Min. They have made an order that the Communion Table ſhall be turned to an Altar, as Pope *Sixtus* did, to uſher in Popery, about the yeare of our Lord 264. and that Church-wardens ſhall preſent their Miniſter, if he doe not admoniſh the people to reſort to him, and open their griefe of conſcience, that they may receive the benefit of abſolution, as appeareth by Biſhop *Wren* his Booke of Articles, Chap. 4. Art. 22. and that no prayer ſhall be made in the Church for ſicke perſons, but according to the order preſcribed in the Service-booke: Biſhop *Wren* did binde the Church-wardens of his Dioceſſe, by an oath, to preſent their Miniſter, if he did uſe any other forme of Prayer.

Gent. What forme of Prayer doth the Service-booke preſcribe for ſicke perſons?

Min. It preſcribeth no forme to be uſed in the Church.

Gent. What then?

Min. The Miniſter muſt goe home to their houſes, and ſalute them, as the Maſſe-Prieſt doth, ſaying, *Peace be to this houſe, and to all that dwell in it*; and when he is come where the ſicke perſon is, he muſt kneele, and reade three or foure lines of the *Letany*, and Lord have mercy upon us, and the Lords Prayer, till he comes to the laſt petition, and hath read halfe of it, (*Lead us not into temptation*) the other halfe (*but deliver us from evill*) he muſt leave (as the Maſſe-Prieſt doth) for the Clerke to reade; and then as ſoone as the Clerke hath read it, the Miniſter muſt (as the Maſſe-Prieſt doth) skip over the concluſion, *For thine is the kingdome, power, and glory for ever*; and in ſtead thereof, he and the Clerke muſt reade five verſicles of a line or halfe a line long, and a ſhort prayer, and

an

an exhortation, and the Creed, and then abſolve the ſicke perſon from all his ſinnes, in the name of the Father, Sonne, and holy Ghoſt, and begins the abſolution with an untruth, ſaying, that *Chriſt hath left power to his Church, to abſolve all ſinners, that doe truely repent and beleeve in him.*

The truth is, that Chriſt hath not given power to his Church, to forgive ſinnes, and that there is no Church that doth take upon it to forgive ſinnes, but the Synagogue of Satan, the Church of *Rome*, and ſo many of the Lord Biſhops, and of the Clergie of *England*, as are Popiſh, whoſe errour is grounded upon their miſtaking of the words of our Saviour Chriſt to *Peter*; *I will give thee the keyes of the kingdome of heaven*; *and whatſoever thou ſhalt binde on earth, ſhall be bound in heaven, Whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.*

Gent. What is meant by the kingdome of heaven?

Min. By the kingdome of heaven, is meant the Church of Chriſt on earth, where Chriſt doth rule and raigne, by his Word and holy Spirit, in the hearts and conſciences of the Elect, and is commonly called the *Kingdome of grace*.

Gent. What is meant by the keyes of the kingdome?

Min. By the keyes of the kingdome, are meant the grace and power that Chriſt gave to *Peter*, and the reſt of the Apoſtles, and their ſucceſſours to preach the Goſpel.

Gent. What is meant by looſing and binding on earth and in heaven?

Min. By looſing and binding on earth and in heaven, is meant the authoritie and power that Chriſt gave to *Peter*, and to the reſt of the Apoſtles, and to every faithfull Preacher, to declare and pronounce forgiveneſſe of ſinnes to all that by their preaching ſhall be brought to true faith and repentance; and that as verily as forgiveneſſe of ſinnes, is declared and pronounced, by preaching to them that doe truely repent and beleeve in Chriſt, ſo verily doth God, of his free mercy, forgive them them their ſinnes, for Chriſt his ſake, and that as verily, as the wrath and judgements of God are threatned to come on them that will not repent and beleeve in Chriſt; ſo verily the wrath and judgements of God ſhall come upon them.

Gent. Many doe ſay, that the buriall of the dead, according to the order preſcribed in the Service-booke, is a Popiſh kinde of buriall,

buriall, wherein, I pray you, is it a Popiſh kinde of buriall?

Min. In that the Miniſter is injoyned to ſay, or elſe he and the Clerke to ſing (after the Popiſh manner) as they goe from the Church-ſtyle to the grave, certain verſes, out of *Job.* 11. 1 *Tim.* 6. *Job* 19.

Secondly, while the corps is made readie to be laid in the grave, they muſt (after the Popiſh manner) ſing or ſay, the two firſt verſes of the 14. Chapter of *Job.*

Thirdly, while the earth is caſt upon the corps, they muſt (after the Popiſh manner) ſing or ſay the 13. verſe of the 14. Chapter of the *Revelation.*

Alſo, while the corps is made readie, the Miniſter muſt ſay, *For as much as it hath pleaſed Almightie God, to take unto himſelfe, the ſoule of our deare brother, wee therefore commit his body to the earth, in ſure and certaine hope of reſurrection to eternall life.*

Gent. Theſe words are good, and neceſſary to be ſaid when a man is buried.

Min. To ſay them when a notorious evill liver, that in his death did make no ſhew of true faith and repentance, is a miſapplying, and an horrible prophaning of the precious promiſe of reſurrection to eternall life, and a contradicting of the words of our Saviour Chriſt, where he ſaith, that *all that are in the graves ſhall come forth, they that have done good, unto the reſurrection of life, and they that have done evill, unto the reſurrection of damnation,* Joh. 5. 28, 29.

Gent. It is written, that *whatſoever is not of faith is ſinne:* theſe words (as appeareth by that which you have ſaid) cannot be of faith: therefore it is ſinne to call a notorious evill liver, *Our deare brother.*

Min. It is a ſinne, yea, an horrible ſinne in a Miniſter of Gods word, to grace a notorious evill liver ſo much as to call him our deare brother, or to call a filthy common-whore, our deare ſiſter, and commit the bodies of ſuch to the earth in ſure and certain hope of reſurrection to eternall life, which hath been a great incouragement unto, and a ſtrengthening of the dead faith and vaine hope of the ungodly, that doe live and dye in their ſinnes without repentance. As ſoone as the earth is caſt upon the dead corps, a peece of the 15. Chapter of the firſt Epiſtle of S^t. *Paul* to the *Corinthians* muſt be read, and then, as the Maſſe-Prieſt and Quiriſters, doe ſing the *Kyrieliſon*, and *Chriſtieliſon*, three times, ſo the Miniſter muſt

ſay it three times. 1. *Lord have mercy upon us.* 2. *Chriſt have mercy upon us* 3. *Lord have mercy upon us.*

Alſo, as the Maſſe-Prieſt and Queriſters, after they have ſung the *Kyrieliſon*, doe ſing the *Pater-Noſter*, ſo, the Miniſter and Clerke, after they have ſaid the *Kyrieliſon*, they muſt ſay the Lords Prayer: the Miniſter muſt begin, and ſay, till he comes to the laſt Petition, and hath read halfe of it, then he muſt make a ſtop, as the Maſſe-Prieſt doth, and leave the other halfe for the Clerke to ſay.

Laſtly, The Miniſter muſt give thankes, ſaying, *Wee give thee heartie thanks, for that it hath pleaſed thee, to deliver this our brother, out of the miſeries of this ſinfull world, beſeeching thee ſhortly, to accompliſh the number of thine Elect, that we with this our brother, &c. may have our perfect conſummation and bliſſe.*

To acknowledge the mercie of God, in delivering a godly man out of the miſeries of this life, is a Chriſtian dutie; but, to give thanks, for a notorious evill liver, and to pray for him, after he is dead and buried, is plain Popery, and a taking of the name of God in vaine.

Gent. How ought a Chriſtian to be buried?

Min. As Chriſt was buried.

Gent. How was Chriſt buried?

Min. Chriſt, after he was taken downe from the Croſſe, and wrapped in a cleane linnen cloth, was carried by his friends to his grave, & laid in without any Ceremony or Service read over him: ſo a Chriſtian (after he is taken downe from his death-bed, and laid forth and wrapped in a cleane linnen cloth) ought to be carried to the grave and laid in, without any Popiſh Ceremony or Service read.

Gent. Goe on, I pray you, as you have begun to ſhew the new orders.

Min. Another new order is, that none at their Table ſhall talke of the holy Scriptures, nor of divine matters, and Churchwardens ſhall preſent ſuch as at their Table ſhall talke of the holy Scriptures, or of divine matters, *Wren* Chap. 4. Art. 31.

Gent. Out upont, this is a moſt devilliſh order; God Almighty deliver us from Lord Biſhops: this order doth make my heart to riſe againſt them.

Min. It is indeed, a moſt devilliſh order, and ſheweth plainly, that

that if ſome of them might have their wills, they would forbid men to reade the holy Scriptures at home in their houſes.

Gent. I doe wonder at our Biſhops, (many of them being great learned men,) that they ſhould ſuſpend, impriſon, and deprive, ſo many godly Miniſters, for refuſing to ſubſcribe to the Service-booke.

Min. It is a ſigne that the true feare of God is not in them; for if it were, they would not dare to doe as they have done.

The fearfull and ſtrange judgements that God hath ſhewed upon Churches, (as appeareth by the multitude of Letters Patents, granted by Queene *Elizabeth*, King *James*, and our dread Soveraigne King *Charles*, for gathering the benevolence of well diſpoſed Chriſtians, towards the repairing of Churches, torne, burnt and ſpoyled by lightning and thunder) doe ſhew that God is much offended, and doe call for reformation of things amiſſe in the publique worſhip and ſervice of God.

The laſt blazing ſtarre in the yeare of our Lord 1618. was a ſpeciall ſigne and token that Chriſt will give a free paſſage unto the preaching of the Goſpel, to diſpell the ſmoake of the bottomleſſe pit, I meane, the errours, hereſies, ſuperſtition and Idolatrie of the Church of *Rome*, wherewith all Chriſtendome hath been over-ſpread, and alſo give deliverance unto his people from that helliſh ſmoake, and from the hands of their perſecutors, by rendring vengeance upon them, as we may gather from the difference that was between that ſtarre and other blazing ſtarres, compared with the words of our Saviour Chriſt, where he ſaith, *I am the bright morning Starre.* Rev. 22. 16.

It differed from other ſtarres, in that, they did blaze downwards, and did appeare in the fore-part of the night; it did blaze upwards, with a great ſtreame, like fire ſparkling, and did appeare towards the morning.

Aſſoone as I ſaw it, (being then in the Sommer Iſlands, where we ſaw it plainly, becauſe the climate there is not ſubject to foggie miſts, nor to darke clouds) the words of our Saviour came into my minde, and my heart did rejoyce, and did delight every morning to looke upon it, and was perſwaded, that the light that came from it upward, like ſparkling fire, was a ſpeciall ſigne and token that Chriſt will cauſe the light of the Goſpel to breake out, and ſhine

 glorioufly,

glorioufly, to diſpell the ſmoake of the bottomleſſe pit; and that his wrath ſhall breake out as a fire, to conſume the enemies of the Goſpel, and the perſecuters thereof, as it did againſt *Edom* and *Bozra*, Iſa. 63. 1.

Edom was the name of the Countrey that God gave to the poſteritie of *Eſau* to inhabite, whereof they were called *Edomites*, and ſometimes *Idumeans*. *Bozra* was the metropolitane Citie of the *Edomites*, and a type of *Rome*, the metropolitane Citie of the Papiſts, of whom the *Edomites* were a type in that as the *Edomites* did profeſſe themſelves to be *Jewes*, and were of the ſame Religion, did (notwithſtanding) hate the *Jewes*; and to ſhew their hatred, when the *Babylonians* did lay ſiege to *Jeruſalem*, they cryed, *Downe with it, downe with it, even to the ground*, Pſal. 137. 3. ſo the Papiſts, profeſſing themſelves to be the people of God, and the holy Catholique Church of Chriſt, are the greateſt enemies that Chriſt and his Church hath in all the world: therefore as when the indignation of the Lord came upon all Nations that were enemies unto the *Jewes*, it came heavieſt upon *Edom* and *Bozra*, Iſa. 34. 5, 6. and 63. 1. ſo alſo ſhall it come upon the Papiſts, *Revel.* 19. 17, 18.

It is written, that the ſword of the Lord was drunken in heaven, and filled and made fat with the bloud of lambes, goats and rams, and that the unicorns, bullocks and buls ſhall come downe with them, *Iſa.* 34. 5, 6, 7. By lambs, goats, and rams, are meant the meaner and common ſort of people: by the unicorns, bullocks and buls, that ſhall come downe with the lambs, goats and rams, are meant the Governours and better ſort, that ſhall come downe, that is, ſhall be ſlaine, and have their bloud ſhed, as well as the meaner ſort: ſo ſhall it be with the Papiſts; therefore all the fowls of the ayre are invited, to gather themſelves together, and come to the ſupper of the great God, that they may eat the fleſh of Kings, and the fleſh of Captains, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great, *Revel.* 19. 17, 18.

The time that God hath appointed for the utter ruine and deſtruction of the enemies of his people, is called, the *Day of the Lords vengeance*: and the yeare of recompence for the judgement of Sion, *Iſa.* 34. 8. By Sion is meant the true worſhippers of God; by the judgement of Sion, is meant, perſecution and the vengeance of God upon the perſecuters of his true worſhippers.

There.

There is great hope that this yeare will be a yeare of recompence, for the judgement of Gods Sion in this Land, according as it is written, *Revel.* 16. 3. where mention is made of three unclean ſpirits like frogs, that come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and falſe Prophet, to goe to the Kings of the earth, to gather them to the battell of the great day of God Almightie, into a place called in the Hebrew tongue, *Armageddon.*

The Dragon is the Devill: the beaſt and falſe Prophet, is the Pope, the unclean ſpirits like frogs, are the Jeſuits and Seminarie Prieſts, they are ſaid to come out of the mouth of the Dragon, and out of the mouth of the Beaſt and falſe Prophet, becauſe the Devill in and by the Pope, doth make his minde knowne unto them, and doth put words into their mouths, what they ſhall ſay to the Popiſh Kings, Princes, and people, to whom they are ſent, to gather them to the battell of the great day of Almightie God, into a place called in the Hebrew *Armageddon.*

The day wherein the battell ſhall be fought, is called the day of God Almightie; becauſe God in that day will make his power to appeare in the true profeſſors of the Goſpel, and ſo ſtrengthen them as they ſhall have the day; yet ſo, as they ſhall give the glory to God, and call the day, the *day of God Almightie.*

The day is called the great day of God Almightie, to ſhew that the true profeſſors of the Goſpel, ſhall by the helpe of God, make a great ſlaughter of their enemies.

The word *Armageddon*, doth ſignifie the hill of the Goſpel. It ſignifieth alſo the hill of apples, or fruit, meaning, by apples and fruit, the good fruit of holineſſe and righteouſneſſe of converſation, that the preaching of the Goſpel doth bring forth in the true profeſſors thereof. It ſignifieth alſo a mountaine of delights, meaning, that where the Goſpel is faithfully preached, there are many things that God and his true worſhippers doth delight in, as the holy exerciſes of Religion, the manifold graces of Gods holy Spirit in his true worſhippers, and the good fruit of holineſſe and righteouſneſſe of converſation, that the preaching of the Goſpel bringeth forth, in the true profeſſors thereof. It is derived of two Hebrew words, *har*, which ſignifieth a mountaine, and *megiddin*, which ſignifieth *delights.* It may alſo be derived of *arma*, which ſignifieth *ſubtiltie*, and *gada*, which ſignifieth *cutting downe*, to ſhew that Po-

piſh Kings, Princes, and people, ſeduced by the Pope and his croaking frogs, ſhall gather their forces to battell againſt the truth and true profeſſors thereof, to their utter ruine and deſtruction.

The place or Countrey where the Goſpel is preached and maintained by the true profeſſors thereof, is compared to an hill, or mountaine, *Iſa.* 2. 3. to ſhew, that it is as hard a matter to root the Goſpel and true profeſſors thereof out of that place, as it is to remove a mountaine.

From the ſeverall ſignifications of the word *Armageddon*, the true profeſſors of the Goſpel in this Land, may obſerve for their comfort, that God hath made this Land an *Armageddon*. Firſt, in that it hath pleaſed his holy Majeſtie, to plant the Goſpel and true profeſſors thereof in it. Secondly, in that the preaching of the Goſpel hath and daily doth bring forth the fruit of holineſſe and righteouſneſſe of converſation, in thoſe few that are true profeſſors; for whoſe ſake God hath, doth, and will ſpare this Land, as he would have ſpared *Sodom* and *Gomorrha*, if there had been but ten ſuch as *Lot* was to be found there. Thirdly, in that it hath been a place of deſtruction to all that have gone about to remove the light of the Goſpel out of it, by rooting out the true profeſſors & maintainers thereof. Witneſſe *An.* 88. when the King of *Spaine* ſent his invincible Navie of 160. great ſhips of warre, with whom our Navie, conſiſting but of fiftie ſhips, and thirtie *Flemiſh*, did meet upon the coaſt of *Plimmouth*, and fought with them the ſpace of two dayes, and drove them till they came over againſt *Callice*, where they did expect another Fleet from the Duke of *Parma*, with 30000. old Land-Souldiers: but before the Fleet came, it pleaſed God to put into the heart of Sir *Francis Drake*, to ſet three old ſhips on fire, which with the winde and tyde, did drive upon the *Spaniſh* Fleet, and forced them to cut their Cables, and to hoyſt up ſayles Nortward, where they periſhed in a ſtorme, ſo as not above twentie returned home.

Witneſſe alſo, *Ann.* 1639. when our dread Soveraigne King *Charles*, was in the North with his Armie againſt the *Scots*, the King of *Spaine* did ſend another great Navie, in hope that the Papiſts would joyne with them as ſoone as they were landed, to cut the throats of all the Proteſtants: then alſo it pleaſed Almightie God to give deliverance by ſtirring up the *Hollanders* to fight with them, and to burne, ſinke, and take divers of the ſhips. Witneſſe alſo

alſo the plotters and contrivers of the Gun-powder plot in King *James* his time, and the Traytors in Queene *Elizabeths* time, who were hang'd, drawne and quartered at *Tyburne*, and their heads ſet on *London*-bridge, and gates of the Citie. The Papiſts, and all that doe joyne with them againſt the Parliament, and the true profeſſors and maintainers of the Goſpel, whom they in deriſion do call *Round-heads*, have great cauſe to feare, that the inſurrection and commotion that they have made, will be unto them an *Armageddon*, as we may gather out of *Revel.* 11. *ver.* 13. where mention is made of a great Earth-quake, wherein the tenth part of the Citie ſhall fall, 7000. ſhall be ſlaine, and that the remnant ſhall feare, and give glory to the God of heaven. For the better underſtanding of this Earth-quake, conſider of ſome things that are written in the 9, 10, and 11. Chapters of the *Revelation*. In the 9. Chapter *ver.* 1, 2. mention is made of a ſtarre, fallen from heaven, to whom was given the key of the bottomleſſe pit, upon opening whereof, there ariſeth a ſmoake like the ſmoake of a Furnace.

By the ſtar is meant the Pope: by heaven is not meant the higheſt heaven, but the true Church of Chriſt here upon earth, from which the Pope is fallen: the bottomleſſe pit, is hell; the ſmoake that commeth out of the pit, is, the ignorance, hereſies, ſuperſtitions and idolatrie of the Church of *Rome*, wherewith all Chriſtendome hath been over-ſpread.

In the beginning of the tenth Chapter, mention is made of a mightie Angel with a little booke open in his hand. The mightie Angel is Chriſt, the little booke is the Bible, called a little booke, becauſe it is but little in compariſon of the great volumes of Popiſh books. It is ſaid to be open, to ſhew that though it had been a long time kept from the people, and lockt up in the Latine tongue, it ſhould be opened, that is, tranſlated into other languages, and made common for every one to reade. Alſo by the opening of the book, is meant, that the things therein contained ſhould be preached publickly.

In the 11. Chapter and 1. verſe, it is written, that a reed like a rod was given to the Apoſtle to meaſure the Temple, the Altar and them that worſhip therein. By the Temple is meant the true worſhippers of God, 1 *Cor.* 6. 9. By the Altar, is meant, the publicke worſhip and ſervice of God, *Mat.* 5. 23, 24. where it is written, *When thou bringeſt thy gift to the Altar*, that is, when thou commeſt

meſt to the publick worſhip and ſervice of God; *and then remembreſt that thy brother hath ought againſt thee, leave there thine offering, and goe, and be firſt reconciled to thy brother, &c.* that is, when thou art about to joyne with the Congregation in the publick worſhip and ſervice of God, and remembreſt that thy brother hath ought againſt thee, leave there thine offering, and goe thy way, firſt be reconciled to thy brother, and then come and offer thy gift, that is, doe not preſume to joyne with the Congregation in the publick worſhip and ſervice of God, till thou be reconciled to thy brother. By them that worſhip in the Temple, is meant them that doe profeſſe the true Chriſtian Religion. By meaſuring the Altar, the Temple, and them that worſhip therein, is meant, the reforming of things amiſſe in the publick worſhip and ſervice of God, and profeſſors thereof. The word of God, by which, things amiſſe are to be reformed, is likened to a reed, like a rod, that is, a metwand, or rule, wherewith he that is about to build an houſe, doth meaſure, and ſet forth the breadth, length and height of every roome.

The Preachers whom God appointed for that great worke, God doth call his two witneſſes. The number two, is but a ſmall number. God did call the Preachers, whom he did ſent forth, his two witneſſes, to ſhew, that the number of them was ſmall, in compariſon of the multitude of falſe teachers, the Popes Clergie.

Their commiſſion to preach the Goſpel was to laſt 43 moneths, counting to every moneth thirtie dayes, and every day for a yeare, which comes to a 1260. yeares, which terme of 1260. yeares began about the yeare of our Lord, 300. when God did raiſe and bring a zealous Chriſtian, one *Auguſtine*, an Engliſhman, to be Emperour of *Rome*, and gave him power to ſubdue all Emperours, Kings, Princes, and people, that did hate and perſecute the Goſpel, and true profeſſors thereof, and by his authoritie and good example, did draw them to embrace the Chriſtian Religion.

Then was Satan reſtrained and bound for a thouſand yeares, Chap. 20. 2. from perſecuting the Goſpel and true profeſſors thereof, by the heathen Emperours; whereupon he did caſt about how to bring the Biſhops of *Rome*, to ſucceed the Emperours.

The Biſhops of *Rome* were then very poore, and perſecuted by the Emperours, ſo as of 33. not one did eſcape martyrdome, ſave onely one, whoſe name was *Sylveſter*, who having no heart to ſuffer, as his fellows did, tooke himſelfe to his heels, and fled, till *Conſtantine*

ſtantine had ſubdued the perſecuting Emperours, and then did returne to *Rome*, and had ſufficient maintenance beſtowed upon him by *Conſtantine*.

Then when *Sylveſter* was ſetled in *Rome*, Satan did put into the head of *Conſtantine*, to tranſport the ſeat of the Empire to *Bizantium*, which he called *Conſtantinople*, and to leave the ſeat of *Rome* to *Sylveſter*, and to beſtow great revenues and dominions upon him, and to give him a title of honour (*Papa*) the Father of the Church, and to make him the head of the Churches of *Africa*, *Aſia*, and *Europe*, and in token thereof, to give him, and in him to all his ſucceſſors, a triple Crowne.

Whether the triple Crowne, was given by *Conſtantine*, or uſurped by *Silveſter*, is uncertain: yet this is certain, that *Platina* the Popes darling, *in vita Sylveſtri primi*, and others, doe write, that at the ſame time when the large authoritie, revenues, and dominions, were given to *Sylveſter*, a voice from heaven was heard, ſaying, *Now is poyſon ſowed in the Church of God:* which miraculous voice, eſtabliſheth and maketh plaine, that the horrible and abominable kingdome of the Biſhops of *Rome*, did then begin, as a poyſonable venome to the Church of God.

It is written, *Revel.* 11. 7. that when the two witneſſes had finiſhed their teſtimonie, the Beaſt that came out of the bottomleſſe pit, did make warre againſt them, and did overcome them and kill them. The meaning is, that Popiſh Kings and Princes by order from the Pope, did make warre and overcome and ſlay, not onely the Preachers, but alſo them that by the preaching of the Goſpel were converted, and drawne from the Popes Religion; whereat all that were of the Popes Religion did rejoyce, Chap. 11. 10. and expreſſe their joy by ſending gifts one to another, becauſe they were vexed to the heart to ſee ſo many drawn away by the preaching of the Goſpel, from their Religion; and becauſe the Preachers did thunder againſt their ſuperſtitions, & did ſo wound and launce their conſciences, as they could have no reſt, till they had rid them out of the world, as you may gather out of the latter end of the tenth verſe.

The time of the Popes tyrannicall reigne, ended about the yeare of our Lord, 1560. when it pleaſed God to raiſe up and ſend forth other faithfull Preachers to preach the Goſpel throughout all the Popes dominions, in ſtead of them that he had ſlaine.

In the yeare of our Lord, 1550. in the Councell at *Auſpurg*, *Cæſar Ferdinando*, and other Kings and Princes did binde themſelves ſolemnly by a publick Decree, that the Chriſtian Religion ſhould be free for all men to profeſſe: whereupon the people of *Auſtria* did petition their King, that it might be free for them to profeſſe the Chriſtian Religion. So alſo did the people of *Bavaria*, and many others, which did put great feare into the Pope that his kingdome muſt goe downe; and into Popiſh Kings, Princes, and people, that their Popiſh Religion would goe downe. Whereupon followed great commotions and inſurrections, according to the propheſie, *Rev.* 11.13. where it is written, that *at that houre there ſhall be a great Earth-quake, wherein the tenth part of the Citie ſhall fall, ſeven thouſand ſhall be ſlaine, the remnant ſhall feare, and give glory to the God of heaven*. By the Earth-quake, is meant, inſurrections and commotions about Religion, how to maintaine Popery, and to ſuppreſſe Chriſtianitie. By the Citie is meant *Rome*, and the dominion that the Pope had over all Nations in Chriſtendome. By the fall of the tenth part of the Citie, is meant, that many Nations and people, ſhall fall away from the Pope, and his Religion, and that many Abbeyes, Prioties, Monaſteries, and Nunneries ſhould be ruin'd and puld downe. By the ſlaughter of ſeven thouſand, is meant, that many thouſands ſhall be ſlaine on both ſides, and eſpecially on the Papiſts ſide, and therefore it is written, that *the remnant ſhall feare, and give glory to the God of heaven*: the meaning is, that ſo many of the Papiſts as doe belong unto God, and ſhall eſcape with their lives, and ſeeing the hand of God upon them, ſhall be afraid to profeſſe or maintaine the Romiſh religion any longer, and give glory to the God of heaven, by renouncing the Pope and his Religion, and inſtead thereof imbrace the Chriſtian Religion, which doth teach men, to give glory to the God of heaven, and not to Angels and Saints, by making prayers unto them as the Papiſts doe.

This Earth quake hath been in many Nations, and is now exceeding great in *England* and *Ireland*, becauſe it is now with *England* and *Ireland*, as it was with *Jeruſalem*, when our Saviour Chriſt was borne: then the Devill did ſo, that Jeſus Chriſt, the promiſed ſeed of the woman, was borne and come into the world to breake his head: therefore he did ſtirre up all the friends he had to helpe him. *Herod* being his beſt friend, did forthwith leavie an Armie of Souldiers,

Souldiers, and ſent them with a commiſſion, to ſlay all the male children, that were two yeers old, and under, and ſave none, leſt (by a miſtake) Chriſt ſhould be ſaved: So now, the Devill and the Pope doe ſee, that by the bleſſing of God on this Parliament, their kingdome ſhall goe downe, and the kingdome of Chriſt ſhall be eſtabliſhed in this Land, and in *Ireland*. Therefore they (I meane the Devill and the Pope) doe ſtirre up all their friends, the luke-warme Proteſtants, whom Chriſt hath threatned to ſpew out of his mouth, to joyne with their beſt friends, the Papiſts, againſt the Parliament. To them, I ſay, as *Gamaliel* ſaid: *Men of Iſarel, take heed to your ſelves, what you intend to doe touching theſe men. For Theudas, to whom reſorted 400. who were all ſlaine, and ſcattered, and brought to naught. And Judas of Galilee drew much people after him, who alſo periſhed, and all that obeyed him were ſcattered abroad. And now I ſay unto you, refraine your ſelves from theſe men, and let them alone, for if this counſell be of men, it will come to nought: but if it be of God, you cannot deſtroy it) leſt you be found fighters againſt God,* Acts 5. 33, 34. to 40. So I ſay to the Papiſts, and to all that doe joyne with them againſt the Parliament, (take heed to your ſelves what you intend to doe or ſpeake againſt the Parliament, refraine your ſelves and let it alone: for, if it be of men, it will come to naught; but if it be of God, as certainly it is, you cannot deſtroy it) leaſt yee be found fighters againſt God, and ſo come to *Armageddon*.

The Prelates and formall Clergie of this Land, are the cauſe of this inſurrection, and of the crying ſinnes, that doe abound every day more and more: I meane the Prelates and Clergie that are Popiſh, luke-warme, idle, proud, blind, dumbe, and ſcandalous, all which are haters of Reformation, and doe what they can to ſtirre up the people againſt it.

If the Prelates in their Viſitations, had been carefull to call upon the Miniſters, to have a care of the Sabbath day, to keepe it holy, and to be diligent in preaching Gods word, faithfully and ſoundly, there would not be ſo many Papiſts, nor ſo many prophane and ungodly perſons, nor ſo many horrible and crying ſinnes in this Land.

In ſtead of calling upon the Miniſters, to have a care of the Sabbath day, to ſee it kept holy, they have called upon them to reade the booke of Libertie, for vaine recreations and ſports on the Sabbath day, and have ſuſpended many of Gods faithfull ſervants for refuſing to reade it.

In ſtead of calling upon the Miniſters to be diligent in preaching Gods word, they have called upon them to weare the Surpleſſe, and Prieſts cloaks, and to obſerve the new orders, made by them, to uſher in Poperie; and as the chiefe of the Prieſts among the Jewes, did pollute the houſe of the Lord with the abominations of the Heathen; and did mock Gods meſſengers, deſpiſe Gods word, and miſ-uſe his Prophets, till the wrath of the Lord aroſe againſt his people, and in wrath to bring the King of the *Chaldeans* upon them, who ſlew their young men with the ſword, and ſpared neither young man nor virgin, nor old man, nor him that ſtooped for age, 2 *Chron.* 36. 14. So the Popiſh Prelates have polluted the houſe of the Lord, with the abomination of the Church of *Rome*, to provoke his holy Majeſtie unto wrath: but behold, and with holy reverence admire and wonder at the goodneſſe of the Lord Jeſus in ſparing his people, and in ſpewing the Prelates out of his mouth, ſo as they ſhall never have voyce in Parliament, nor domineere over Gods heritage, his holy and great Name be therefore praiſed.

Gent. I have heard ſome ſay, that Service-Bookes have been alwaves.

Min. No verily, they came not in till the ſeede of the Antichriſtian Religion, ſowne in the Apoſtles time, was come up.

Gent. What doe you meane, by the ſeede of the Antichriſtian Religion?

Min. I meane falſe doctrine, preached in the Apoſtles time, by falſe teachers, whom the Apoſtle *John* doth call *Antichriſts*, and complaineth that they were many, 1 *Joh.* 2. 18.

Gent. When did that ſeede come up?

Min. About an hundred yeares after Chriſt, when the Miniſters did grow idle and weary of taking paines to ſtudie for Sermons; then Homilies and Service-bookes were appointed to be read in ſtead of preaching.

Gent. By whom were the Homilies made?

Min. They were made by Biſhops, ſo alſo were the Service-bookes, all ſave two that were ſo abſurd, as the Authors were aſhamed to owne, and therefore did father one of them upon *James* the Apoſtle, and the other upon *Marke* the Evangeliſt.

S^t. *Ambroſe* his booke was in greateſt requeſt and moſt uſed, till the Pope brought in the Latine Service, which he called the Maſſe, and

and made a booke, commonly called the Maſſe-booke, and commanded that *Ambroſe* his booke and the Maſſe-booke to be laid on the Altar, and that the Church-dore ſhould be lockt, and aſhes ſtrawed in the porch, ſo as none could goe in, but the print of their feete would be ſeene, and that the next day there ſhould be a proceſſion, & that after the proceſſion, they ſhould goe to the Church, then when they came to the Altar, they found the Maſſe-booke rent and torne in pieces, and the leaves carried and ſcattered up and downe the Church, by a Prieſt that was lockt in the Church, as Maſter *Fox* ſheweth in his booke of Martyrs, which the Pope made the people beleeve, was a ſigne that God would have the Maſſe-booke to be uſed in all Churches throughout the world.

Our Service-booke was taken out of the Maſſe-booke, and therefore doth ſtrengthen and confirme the Papiſts in their Religion, and makes them laugh, to ſee how wee have patcht up a Service-booke, with ſhreads taken out of their Maſſe-booke, and doe put ſuch holineſſe in it for thoſe ſhreads ſake, as we thinke that God is not rightly worſhipped, nor the Sabbath rightly kept, nor the Sacraments rightly adminiſtred, unleſſe all be done according to the order of the Service-booke.

The Biſhops doe put ſuch holineſſe in it, and doe ſo highly eſteeme of it, as they doe preferre the reading of it, before preaching of Gods word, as appeareth by their care in their Viſitation, to inquire, not whether the Miniſters be diligent, and faithfull in preaching Gods word, and in teaching the people, how to worſhip God in ſpirit and in truth; but whether they doe obſerve the booke of common Prayer. It appeareth alſo that they doe preferre reading before preaching by the favour that they doe ſhew to ſuch as are ignorant, idle, prophane, and ſcandalous Readers, and by their readineſſe, to ſilence, impriſon and deprive ſuch as are painfull and godly Preachers, whereby they have kept the ſmoake of the bottomleſſe pit of hell (wherewith this Land was over-ſpread in time of Poperie) from being put out.

Gent. What do you meane by the ſmoake of the bottomles pit?

Min. I meane the ignorance, errours, hereſies, ſuperſtition, Idolatry, prophaneneſſe, and ungodlineſſe of the Church of *Rome*: therefore the Service-booke may fitly be likened unto the abomination of deſolation ſtanding in the holy place, whereof our Saviour Chriſt doth make mention, *Mat.* 24. 15.

Gent. What did our Saviour Christ meane, by *abomination standing in the holy place?*

Min. Thereby he meant Idols set up in the Temple at *Jerusalem* by the *Romanes.*

Gent. Why did our Saviour call them, the *abomination of desolation?*

Min. Because they were such an abomination unto God, as did provoke him to wrath, and in wrath to bring desolation upon the Temple, and upon the Citie, and upon the whole Nation of the *Jewes.*

Gent. Wherein is our Service-booke an abomination unto the Lord?

Min. In that it is full of Antichristian errours, taken out of the blaspemous and abominable Masse-booke, and doth prescribe unto God, a stinted forme of worship, devised by the Pope, and is set as an Idoll, and standeth in opposition to the true worship of God, in spirit and in truth, in the house of God: therefore as the Idolls set up in the Temple at *Jerusalem*, did provoke God to wrath, and in wrath to bring desolation on the Temple and on *Jerusalem*, and on the whole Nation of the *Jewes*: so, the abominations of our Service-booke, doe deserve that God in wrath should bring desolation upon our Churches, and upon the whole Land: but, behold, and with holy reverence admire the goodnesse of God, in sparing our Churches, and the Land, and in bringing desolation upon the Cathedrails, so as piping and playing upon Organs, and roaring of Quiristers, shall no more be heard in them, and upon their stately Pallaces, so as they shall never be inhabited by Bishops, whom the Lord Jesus hath spew'd out of his mouth: This is the Lords doing, and is marveilous in our eyes.

It is now with this Land as it was with *Jerusalem* when Christ was borne. Then the Devill did see that his kingdome was going downe, and that the promised seede of the woman, Christ Jesus, was come into the world, to breake his head: therefore, he stirred up all his friends to helpe him, and to take his part against Christ. *Herod* (being his best friend, did send forth an Armie, to slay all the male children that were under two yeares of age, and spare none) notwithstanding that they were the children of his owne loving subjects: so now, the Pope and the Devill in him, seeing that their kingdome must goe downe, and that (by the blessing of God upon

on

on this Parliament) the ſcepter of Chriſts kingdome of grace ſhall be ſet up, and that there ſhall be a reformation of all things amiſſe, in the publicke worſhip and ſervice of God: therefore, the three uncleane ſpirits, that S^t. *John* ſaw come out of the mouth of the Dragon, and out of the mouth of the beaſt, and falſe Prophet, are ſent, by the Devill in the Pope, to all the friends they have in *Spaine*, *France*, *Denmarke*, *Low Countries*, and *Ireland*, to ſtirre them up to joyne with their friends the Papiſts in *England*, againſt the Parliament, and all true-hearted Chriſtians, whom they in deriſion doe call *Roundheads*, and have ſlaine many of them, whoſe bloud doth cry aloud in the eares of God, for vengeance to come upon them; ſo alſo doe the ſighs of poore children, that they have made fatherleſſe, and of women, whoſe husbands they have ſlaine; ſo alſo, doth the deepe ſighes of them, whom they have taken and ſtript out of their cloaths, and put in loathſome priſons, where they lie halfe naked, on hard boards, without any bed or bedding; and of them, whoſe ſheepe and cattell, and fat oxen, and horſes from the plow, they have ſtole and carried away, and of them whoſe houſes and barnes, with corne and ſtables, and rickes of hay, they have burnt, and of them whoſe houſes they have plunderd, and ſtole and ſpoyld all their goods, and of them whoſe wives they have raviſhed, and whoſe daughters they have defloured.

Gent. Why doth God ſuffer ſuch notorious wicked wretches, to do ſo much miſchiefe to them that are true-hearted Chriſtians?

Min. As God (to try the faith and patience of *Job*) did ſuffer the Devill, to ſend the *Sabeans*, and the *Chaldeans*, to rob him of his Oxen, Aſſes, and Camells, and to ſlay his ſervants, and with a mightie winde to blow downe the houſe upon all his ſonnes and daughters, where they were making merry together, & ſlay them all: ſo now, (to try the faith and patience of true-hearted Chriſtians) God doth ſuffer the Inſtruments of Sathan to doe them much miſchiefe.

God doth not onely ſuffer, but alſo doth uſe them, as rods of his wrath, to ſcourge the people of this Land, for the crying ſinnes that doe abound every day more and more.

This Land hath many Atheiſts in it, that are of no Religion, and many Newters, like to the Inhabitants of *Meroz*, whom God did curſe, becauſe they came not to helpe the Lord againſt the mightie; and many are hypocrites, that doe make ſhew of Religion,

gion, and denie the power thereof; of whom the Apostle *Paul* did propheſie, 2 *Tim.* 3. *This know alſo, that in the laſt dayes, ſhall come perillous times, men ſhall be lovers of their owne ſelves, covetous, boaſters, proud curſed ſpeakers, diſobedient to Parents, unthankefull, unholy, without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them that are good, Traytors, heady, high-minded, lovers of pleaſures, more then lovers of God, having a ſhew of godlineſſe, but denie the power thereof.*

Though crying ſinnes doe abound in this Land, ſo as the cry of this land, is greater and louder in the eares of God, then the cry of *Sodom*, becauſe ſinne is more ſinfull in this Land, where ſo much preaching is, then in *Sodom*, that never heard Gods word preached. Yet, God hath a few, yea, his holy and great Name be therefore praiſed, he hath many in this ſinfull Land, and in this ſinfull Citie, that doe live here, as *Lot* did in *Sodom*, grieved with hearing and ſeeing the evill that aboundeth every day more and more, and they have many little ones, yea little ones that know not the right hand from the left, and doe ſtand in the gap night and day, wraſtling with God by heartie prayer: therefore, as God would have ſhewed mercie on *Sodom* and *Gomorrha*, for a few ſake, ſo now for thoſe few ſake, that he hath in this ſinfull Land, and in this ſinfull Citie, and for their prayer ſake, and for their little ones ſake, and chiefly for his Chriſt his ſake, and for the glorie of his owne great Name ſake, which is called upon in this Land, he will ſhew mercie, and give deliverance unto them that are true hearted Chriſtians, by rendring vengeance upon their enemies, as he did to the *Jewes*, *Iſa.* 10. 12.

The time that God hath appointed for the deliverance of his people, by the utter ruine and deſtruction of their enemies, is called the *day of the Lords vengeance*; it is alſo called, the *yeare of recompence for the judgement of Sion*, Iſa. 34. 8. by *Sion*, is meant the true worſhippers of God: by the *judgement of Sion*, is meant perſecution, and the vengeance of God upon the perſecutors of his true worſhippers.

The time that God hath appointed for deliverance, the Lord Jeſus (who is the Avenger) hath it in his heart and minde, ſo as he cannot forget it, *Iſa.* 63. 4. therefore let all the true worſhippers of God, waite with patience, and aſſure themſelves, that this bloudie inſurrection, (by the bleſſing of God on this Parliament) will turne

to

to the rooting out of Papists and Popery, out of this Land for ever, and to a happie reformation of things amisse, both in Church and Common-wealth, and especially in the publick worship and service of God; as we may gather out of *Revel.* 11. 13. where mention is made of a great Earth-quake, wherein the tenth part of the Citie shall fall, seven thousand shall be slaine, and the remnant shall feare, and give glorie to the God of heaven. By the Earth-quake, is meant, bloudie insurrections and commotions about Religion, how to maintaine and establish Popery, and to suppresse Christianitie: by the Citie, is meant the dominion that the Pope of *Rome* had over all Nations and people in Christendome: by the fall of the tenth part of the Citie is meant, that many Nations and people shall fall from the Pope and his Religion: by the slaughter of seven thousand, is meant, the slaughter of many thousands, especially on the Papists side, and therefore it is written, that *the remnant shall feare, and give glory to the God of heaven*; the meaning is, that so many of the Papists, as doe belong unto God, and shall escape with their lives, and seeing the hand of God to be against them, shall be afraid to professe or maintaine the Romish Religion any longer, and by the grace of God shall give glory to the God of heaven, by renouncing the Pope, and his Religion, and in stead thereof, imbrace the Christian Religion, which teacheth men to give glorie to the God of heaven, and not to Saints and Angels, by making prayers unto them, as the Papists doe.

Gent. Pray Sir, satisfie me in one thing that is, touching booke-prayer, whether it be Gods will, that his Churches and servants should (when they pray) reade their prayers out of a Booke, even certain set-words imposed and devised by men.

Min. No verily; for booke-prayer being not appointed by the Lord, nor approved in his Word, is an invention of man in the worship of God; and mens inventions in the worship of God, are transgressions of the second Commandement, *Exod.* 20. 4, 5. with *Levit.* 10. 1. *Judges* 8. 27. *Psal.* 119. 113. 128. *Isa.* 29. 13.

Gent. But I pray you good Sir, what doe you make an Idoll of Book-prayers? what is the Service-booke, an Idoll or an Image?

Min. Yes, it is an Image and similitude of spirituall prayer, which it is not; so that Books and stinted prayers, prescribed by men in the worship of God, come indeed to be Idolls, supplying the place of the word and Spirit of God, which ought not to be.

Which manner of worſhip is not to be communicated withall; for what agreement hath the Temple of God with Idolls, 2 *Cor.* 6. 16. *Exod.* 20. 4, 5, 6. compared with *Rom.* 8. 26. *Epheſ.* 6. 18. 1 *Pet.* 2. 5.

Gent. Sir, you have given me more ſatisfaction, then formerly I have had, for the Parſon where I have lived in the Countrey, doth ſcarce ever preach or pray, but what he reads out of a booke.

Min. More ſhame for him, for a drone as he is, the blinde lead the blinde, till both fall into the ditch. But I hope this happie Parliament will remove both ſuch Parſons and their ſervice, and ſend them packing together; for they are but cob webs in Gods ſervice, and therefore they ſhall be ſwept away.

Gent. I pray Sir, goe on, and ſhew me by the way, what was meant by incenſe in the time of the Law?

Min. Incenſe offered by the Prieſt upon the golden Altar in the time of the Law, was a type of prayer offered up unto God by the mediation of Chriſt, *Pſal.* 141. 2. *Rev.* 8. 3, 4. And therefore as it was not lawfull to uſe any ſtrange Incenſe, but that onely which God appointed: ſo neither is it lawfull to uſe any ſtrange manner of prayer, but ſuch onely as the Lord requireth, *Exod.* 30. 9. with *Pſal.* 141. 2. Now that the Lord did ever ordaine in his worſhip booke-prayer, who can ſhew? Yea, or that any of the godly (either Patriarkes, Prophets, Apoſtles, or other men or women) recorded in the Scriptures, when they would pray unto God, did ever take a booke into their hands, to reade out of it ſome ſtinted prayers, preſcribed by men for their ſacrifice of prayer and ſupplication to God? Or can wee thinke, if this were the manner of prayer and worſhip which God required, that the Scriptures would be ſilent in it; and that none of the ſervants of God ſet before us for examples in the Scriptures, ſhould never uſe it, or that we ſhould preſcribe ſuch manner of prayer in the worſhip of God, as never any of the godly mentioned in Scripture did uſe? If then in the time of the legall ſhadowes under *Moſes*, God would not admit of any ſtrange thing in his worſhip, but did ſeverely puniſh it, as may be ſeene in the example of *Nadab* and *Abihu*, *Lev.* 10. 1. How then ſhall we thinke that he will now admit of any ſtrange manner of prayer for his worſhip in the time of the Goſpel under Chriſt? whereas Chriſt the ſonne is worthy of more honour, then *Moſes* the ſervant, *Heb.* 3. 3, 5, 6.

Gent.

Gent. I pray goe on to ſhew mee the unwarrantableneſſe of booke-prayer.

Min. It derogateth from the honour, fruit, and benefit of the aſcenſion of Chriſt; who aſcended up on high, hath given gifts unto men for the worke of the Miniſtery; and therefore as well for prayer, as for doctrine and preaching, *Epheſ.* 4. 8. 12. with *Act.* 6. 4. If any be not indued with ſuch gifts, there is no warrant to chuſe them to be Miniſters of Chriſt: and againe, if they be ſo indued, there is no warrant for others to preſcribe, nor for themſelves to reade over ſuch ſtinted prayers, preſcribed by men for the worſhip of God. Neither doth it onely derogate from the honour and benefit of Chriſts aſcenſion into heaven; but alſo from the care, love, and bountie that Chriſt hath & ſheweth continually to his Church upon earth, giving ſtill gifts unto men for the worke of the Miniſtery from time to time, 1 *Cor.* 12 4, 5, 6. or elſe why doe they not alſo put a booke of Homilies in the hands of all the Miniſters to be read over daily for their Sermons to the people, as well as a booke of prayers, in and for the worſhip of God? and why doe not the Miniſters uſe the one as well as the other in their publique Miniſtrations?

Againe, The Spirit of God is the onely helpe, which he giveth us to helpe our infirmities in the time of prayer, (not bookes nor beads, nor no ſuch thing) *Rom.* 8. 26, 27. *Gal.* 4. 6. *Zach.* 12. 10. *Epheſ.* 6. 18. *Jude ver.* 20. And how elſe ſhould blinde men pray, that cannot reade? Beſides, that booke-prayer quencheth the Spirit, and abridgeth the worke of the holy Ghoſt, ſuppreſſing the gifts and graces of God in us, and removing the heart farre from God, how ever we may ſeeme with the mouth to come neere unto him; in as much as our prayers are not drawne and powred out of the heart by the helpe of the Spirit of God, according to our preſent and continuall occaſions, but are preſcribed unto us, and read in a booke, ſtill alike from time to time, 1 *Theſ.* 5. 17. 18, 19. *Iſa.* 29. 13. compared with 1 *Sam.* 1. 15. *Phil.* 4. 6.

REASONS
For which the *Service-Booke*, urged upon the Church of SCOTLAND ought to be refuſed.

1. IT conteineth divers points and directions, which would breed a change in ſome Articles of that Doctrine and Diſcipline of the Church of the ſaid Kingdome, which is both warranted in Scripture, and approved by Parliament: and it ſeemeth to be as well againſt State wiſdome as againſt Religion, to change any thing either in the matter or forme of the ſaid Doctrine and Diſcipline, without firſt ſhewing both ſome evill or defect in the things to be changed, and what good and benefit it is that the ſaid *Service-booke* will afford more to the Edification of the Church, or true worſhip of Almightie God, then the people of doctrine and diſcipline, which the ſaid *Service-booke* would breed a change of.

2. In the pretended Communion, it hath all the ſubſtance and eſſentiall parts of the Maſſe, and ſo brings in the moſt abominable Idolatry that ever was in the world, in worſhipping of a breaden God, and makes way to the Antichriſt of *Rome*, to bring this Land under his bondage againe, as may be ſeene at large by the particular of that Communion, wherein ſome things, that were put out of the Service-booke of *England*, for ſmelling ſo ſtrong of the Maſſe, are reſtored, and many other things, that were in it, are brought in, out of the Maſſe-booke, though they labour to cover the matter. It hath the commemoration of the dead: The Table ſet Altar wayes: The oblation of the Bread and Wine to God before the conſecration: It hath the Popiſh conſecration, that the Lord would ſanctifie by his Word, and by his holy Spirit, thoſe gifts and creatures of Bread and Wine, that they may be unto us the body and bloud of his Sonne, and then repeat the words of Inſtitution to God, for that purpoſe. It hath an oblation of it againe, after it is conſecrate, the conſummation by the Prieſt, kneeling before the conſecrate Bread and Wine. It takes away the eating and drinking by faith, mentioned in the Engliſh Liturgie. It hath the patin challice, two Paternoſters in Engliſh, before the Maſſe, and

ſeverall other particulars, that would take a long time to reheatſe and confute.

3. Though they would take away the Idolatrous Maſſe out of it, yet it hath a number of Popiſh ſuperſtitions and Idolatrous ceremonies: as, 29. holy dayes, whereof 22. are dedicated to Saints; two of them to the Virgin *Mary*; the one whereof is called, *The Annuntiation of our Lady*; ſo ſhee is made a Lady to Chriſtians; not being on earth, ſhee muſt be a Lady in heaven: Is not this to make her a Goddeſſe? It hath 14. Faſting dayes and ſome weeks. It hath alſo the humane Sacraments of the Croſſe in Baptiſme, laying on of the Biſhops hand in confirmation: a Ring for the outward ſeale in Marriage: a ſanctified Font, holy water, holineſſe of Churches and Chancels: Private Baptiſme; private Communions; Ceremonies for Buriall of the dead, and purification of women after Childbirth; the Prieſt ſtanding, kneeling, turning to the people, and conſequently from them, ſpeaking with a lowd voyce, and conſequently ſometimes with a lowe voyce. Peoples ſtanding at Goſpels, at *Gloria Patri*, and *Creeds*: their anſwering to the Miniſter, and many ſuch like, in number above fifty, beſides any Religious Ornament, that the King, or his Succeſſours ſhall preſcribe, and Ceremonies that Biſhops ſhall determine, or that ſhall be contained in Bookes of Homilies to be ſet forth hereafter.

4. And though they would take out of the Book both the Maſſe and all thoſe ſuperſtitious Ceremonies, yet it hath a number of other materiall errours: as, leaving unread about a 120. Chapters of Gods Word, and putting this reproach upon them, that they are leaſt edifying, and might beſt be ſpared; and reading ſundry Chapters out of Apocrypha, under the ſtile of Holy Scripture of the old Teſtament. It hath a Letany more like conjuring then like Prayers: It hath ſome places out of which Papiſts may prove, that Sacraments are abſolutely neceſſary to ſalvation, in appointing Baptiſme in private, with ſuch haſte, that, if neceſſitie require, he that baptizes needs not ſo much as to ſay the Lords Prayer, and out of which they may prove, that Sacraments give grace by their worke wrought, in ſaying, *Children baptized, have all things neceſſarie to ſalvation, and be undoubtedly ſaved.* It hath other places out of which they may prove more Sacraments then two, which they ſay every Pariſhioner, who is alreadie baptized, ſhall communicate, and ſhall alſo receive the Sacraments, and that two Sacraments are generally

neceſſary to prove ſalvation; as if there were others, either not ſo generall or not ſo neceſſary. It hath other places out of which they may prove univerſall grace; ſaying, *God the Father made me, and all the World; and God the Sonne redeemed me, and all mankinde*: One *Collect* pretends to beg from God, that which they dare not preſume to name, and a number of others of this ſort.

5. Though likewiſe they amend all thoſe errours, and that there were no materiall errour in it at all: ſo they reade nothing at all but Scriptures, yea, and that all their Prayers and Exhortations were nothing but words of Scripture, yet ſuch a Liturgie were not lawfull to be made the onely forme of Gods worſhip in publicke: for, though a formed Liturgie may be to ſerve for Rule to other Churches and monuments to poſteritie what formes are uſed, or that it may lead the way, or be direction to thoſe that are beginning in the Miniſtery, yet it is not by reading of Prayers and Exhortations that the LORD appoints his ſervants of the Miniſtery to worſhip him, or edifie his people, but he hath given gifts to them to Exhort, Pray, and Preach, which they ought to ſtirre up and uſe, and though they may in their private ſtudies take helpe of other mens gifts, yet it is not lawfull for a man to tie himſelfe, or be tyed by others, to a preſcript forme of words in prayer and exhortation; for theſe reaſons.

Firſt, Such a preſcript Forme is againſt the *Glory of God*, in ſtinting to him ſuch a daily meaſure of ſervice, and ſo hindring the many ſpirituall Petitions and praiſes that otherwiſe would be, if Gods gifts were uſed.

Secondly, It is againſt the *Dignitie of Chriſt*, in making his gifts needleſſe: for, though he ſend downe no gifts at all, they can ſerve themſelves with the Booke without them.

Thirdly, It quenches the *Holy Spirit*, becauſe he gets no imployment.

Fourthly, It hinders the *Edification of Gods people*, they may as well ſtay at home, and be edified by reading the Booke themſelves.

Fifthly, It is againſt the *Converſion of thoſe that know not God*: will ever a Rat-ryme of words ſaid over without feeling or bleſſing, worke upon an untenewed heart?

Sixthly, It will never ſerve *to convince an Heretick, to checke a prophane perſon*, or *to waken a ſecure ſoule*: they may long goe on ere ſuch a ſervice bite upon them: yea, it foſters people in a preſumptuous conceit,

conceit, that they are well enough if they be preſent and ſay their part of ſervice.

Seventhly, It foſters *a laſie Miniſtery*, and makes way for putting downe Preaching; they need take no paines, and therefore needs no ſtipend; yea, they may come from the Alehouſe, or a worſe place, & ſtep to and read their Service, without either check or preparation.

Eightly, It may all be done by a *Boy of ſeven yeares old*; and ſo every private man that can reade, yea a Turke if he can reade, may be ſuch a Miniſter.

Ninthly, It cannot expreſſe the *ſeverall needs of all people to God*, or deale with them, according to their ſeverall eſtates, that will alter otherwiſe then any preſcript forme can be applyed to.

Tenthly. If any one ſtinted Liturgie had been good, or needfull, no doubut but CHRIST would have ſet one downe to us.

6. Though a preſcript forme of Liturgie were lawfull, yet there is no warrant for impoſing of one; for, might not able Miniſters (at leaſt) make a preſcript forme to themſelves, which would fit them and their people beſt? But if it were lawfull to impoſe one, then there is one in this *Countrey* already. Ought not that rather be impoſed, then any other, ſeeing it is already eſtabliſhed by Parliament now of a long time? But now, if a new one ought to be impoſed, then it ought to come in by a lawfull manner, by a generall Aſſembly, and men choſen to make it that are knowne to have the gift of prayer themſelves, and not the Maſſe-booke tranſlated into *Engliſh*, urged by *Anti-chriſtian Prelates* upon Gods people, without conſent of any Generall Aſſembly or Parliament, againſt the will of all men, and with no ſmall offence and ſcandall to the minds and conſciences of ſuch, as thinke all Liturgie unlawfull, that is either in the Maſſe way, or inconſiſtent with the practiſe and peace of the reformed Churches of *Scotland* hitherto, and againſt the hearts of ſuch as know many things in the Engliſh Liturgie and Canons, which the practiſe of, neither had warrant in Gods Word, nor can bring any ſuch addition to the profit, honour, or power of the King, that is able to recõpenſe the loſſe he may make of his good Subjects affections, by cõmanding ſuch a change, as the good Liturgie would bring to the peace of our Church, and reſpect due to the Acts of Parliament and long cuſtome, whereby our Church Diſcipline, Order, and Government hath been eſtabliſhed.

FINIS.